# THE JAPAN MAGAZINE

A REPRESENTATIVE MONTHLY OF THINGS JAPANESE

## Contents for December, 1914


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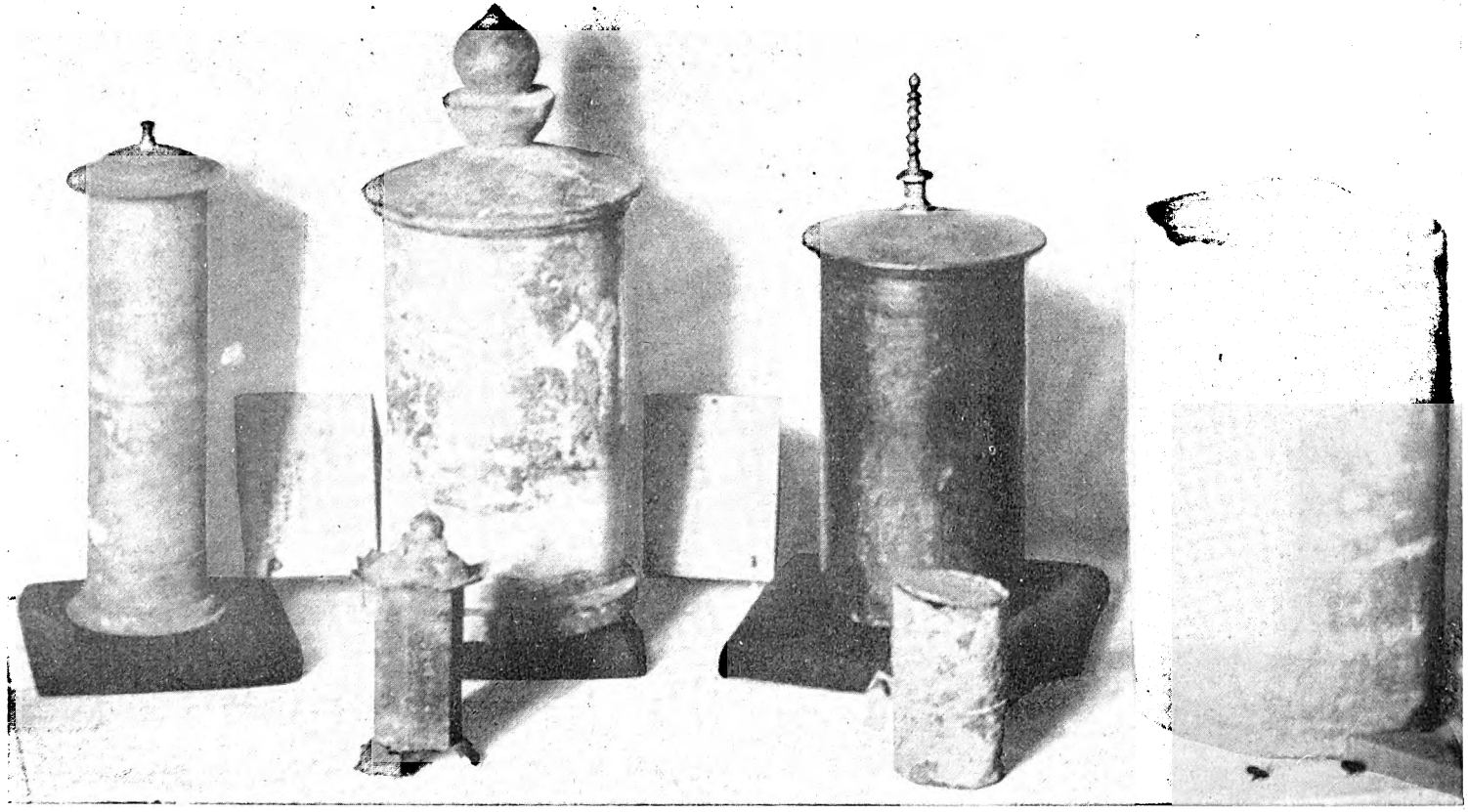

BACK: THREE BRONZE AND ONE TERRACOTTA KYOZUTZU OF ELEVENTH AND TWELFTH CENTURIES
FRONT: GILT HEXAGONAL AND IRON KYOZUTZU OF FIFTEENTH AND SIXTEENTH CENTURIES

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THE JAPAN MAGAZINE

VOLUME FIVE DECEMBER, 1914 NUMBER EIGHT

# UNIQUE INHUMATION

By NORITAKE TSUDA

(EXPERT IN THE TOKYO IMPERIAL MUSEUM)

THE ancient Buddhist custom of burying scriptures of the faith is perhaps one of the most remarkable subjects of sepulture on record. The underlying idea, of course, had to do with some teaching of Buddhism, but other and various motives appear to have entered into the custom, which are now rather difficult to get at.

In recent years, however, relics found in excavation of such sepulture have accumulated to an extent that enables us to see somewhat into the mystery. In some cases there are inscriptions that have been unearthed and in others we have portions of the scriptures themselves. With these materials at hand it is not altogether impossible to arrive approximately at the idea leading to this kind of sepulture. It may then be worth while to inquire the significance of the custom as appearing in Japanese Buddhism.

Before taking up that phase of the question it is important to understand that there were three different methods of interment for the scriptures: the *kyo-dzutsu*, the *gakyo* and the *kyoishi*. As to the first it consisted in putting the scripture into a cylindrical case made of bronze, terra-cotta or sometimes of stone, and burying it on some famous mountain, fair eminence or other noted locality. The *gakyo* method was to have the scripture imprinted on tiles on both sides, with forms of prayer, the tile being buried in the earth. The *kyoishi* method involved a collection of pebbles, each with an ideograph of scripture inscribed on it in black ink, and the lot interred in the place chosen.

The custom appears to have been practised as far back as the 10th century and to have continued down to the 19th. The two first mentioned methods seem to be the older, the *kyo-dzutsu* being the most popular. It may therefore be more interesting to deal with this method first and chiefly.

The *kyo-dzutsu* was practised unbrokenly from the 11th century. The five following centuries represented a period when the Mikkyo sect of Buddhism was most powerful. This sect seems to have succeeded in Japanizing the faith more than the other sects. The principles of the sect involved the reading of scriptures as a religious duty equal to and instead of prayers. As it was a great bother to read so much of difficult scripture, the custom arose of going



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through the prescribed ceremony without the trouble of reading so much. Even to avert such calamities as storms, or for more rain, or for easy parturition the priests used to perform the prescribed ceremonies without reading the prescribed portions of scripture. It was doubtless out of this habit that the interring of scriptures arose.

In one of our illustrations herewith reproduced we have one of the finest specimens of *kyo-dzutsu* yet exhumed. It is of bronze, one foot high and about seven inches in diameter. It was unearthed in the precincts of the Kimbu shrine in the province of Yamato. For some time it was a recognized state treasure of great value, and is now on view in the Tokyo Imperial Museum. This specimen has rich historical associations; for it was buried by Kwanpaku Fujiwara Michinaga, the great premier of ancient times, whose family supplied consorts to the Emperors. That he interred the *kyo-dzutsu* in question is proved not only by the inscriptions thereon but by confirmatory evidence in the *Eiga Monogatari*, or the Okagami, a well known literary composition of that time. The inscription is carved around the outside in Chinese ideographs, containing a prayer of the great man, the date being 1007 A.D. The prayer refers to his visit to the Kimbu shrine and others, and to his interment of eight volumes of the *Hokekyo*, or Buddhist scriptures (*Saddharmapundarika Sutra*) and seven others *sutras*. The prayer concludes with the hope that its petitions will be heard and granted and that he and all those who unite in the votive offering may be more consecrated in life and faith.

Another ancient *kyo-dzutsu*, which we reproduce, was exhumed at Tōjōji, Niiharu-gun, in Hitachi province, and is also now in the Imperial Museum. The inscription on it is dated 1122 A.D., and is to the effect that the priest who copied the *Hokekyo*, Myogaku by name, and the donor, Taira-no-Ason Munetomo, both unite in an effort to increase the happiness of believers in the Buddhist creed by this votive deed. Together with this *kyo-dzutsu* were found others, as well as bronze mirrors, flower vases, dishes, short swords and colored glass beads. The lot was buried under a mound with a stone rail around it. The *kyo-dzutsu* are generally found beneath such a mound, commonly called *kyo-dzuka*, or scripture mound.

It is remarkable that from the 14th to the 16th century the receptacles for the burial of scriptures became much smaller. The shape also took on a hexagonal form, and the inscriptions assumed a more definite form and content.

Some ten years ago a *kyo-dzutsu* of cylindrical form and made of sheet copper, was exhumed at Kyugaku, Ichikawa-gun in the province of Kaga, and may now be seen at the Imperial Museum, Tokyo. Around the middle is an inscription in gilt to the effect that it was interred to dedicate part of the *Saddharmapundaraika Sutra;* and above are the characters: *jurasetsu-nyo*, to one side, while to the other side it reads: *sanjubanjin*. Beneath these inscriptions is the name of the priest who had the interment carried out, with a prayer for blessing on the donor after death. The inscription, which is all in silver gilt, is dated 1587 A.D. To interpret the inscription on this relic is interesting, if somewhat difficult. The words *jura setsu-nyo* represent tutelary deities of the Hokke sect; and *sanju-banjin* means thirty gods

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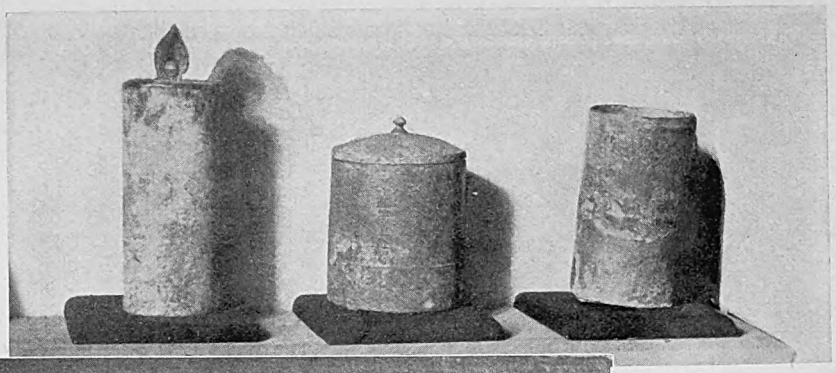

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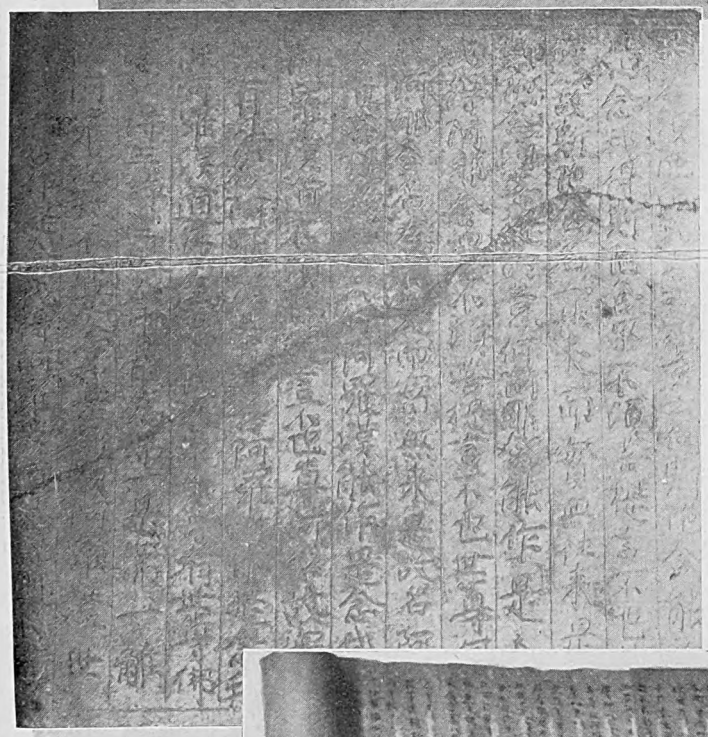

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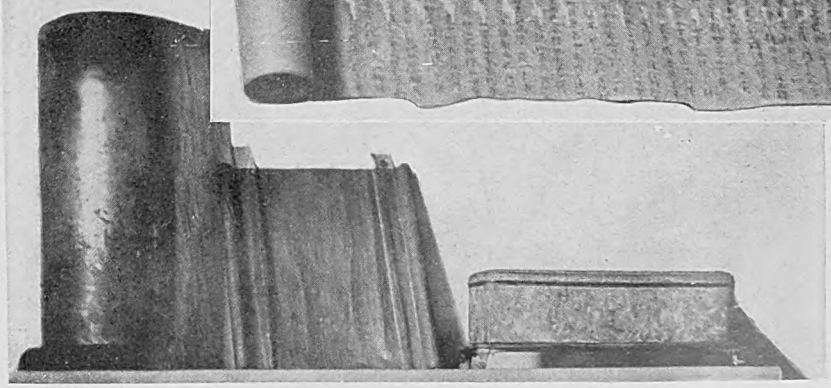

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1. THREE BRONZE KYOZUTZU EXHUMED AT THE TOJOJI TEMPLE, HITACHI PROVINCE, DATED 1122 A. D.
2. A GWAKYO DATED SEPTEMBER 6 TH, 1143
3. HOKEKYO SCRIPTURES FOUND IN KYOZUTZU AT TOJOJI TEMPLE
4. GILT BRONZE KYOZUTZU AND SCRIPTURE OF KWANPAKU MICHINAGA

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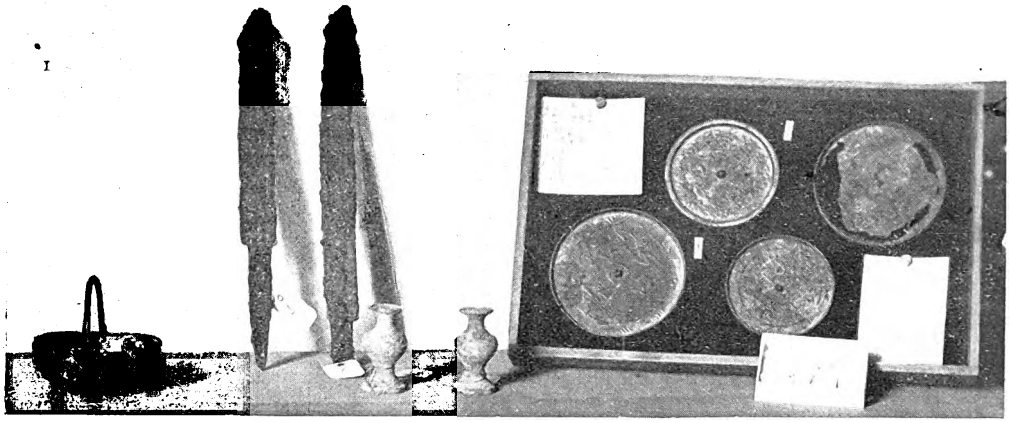

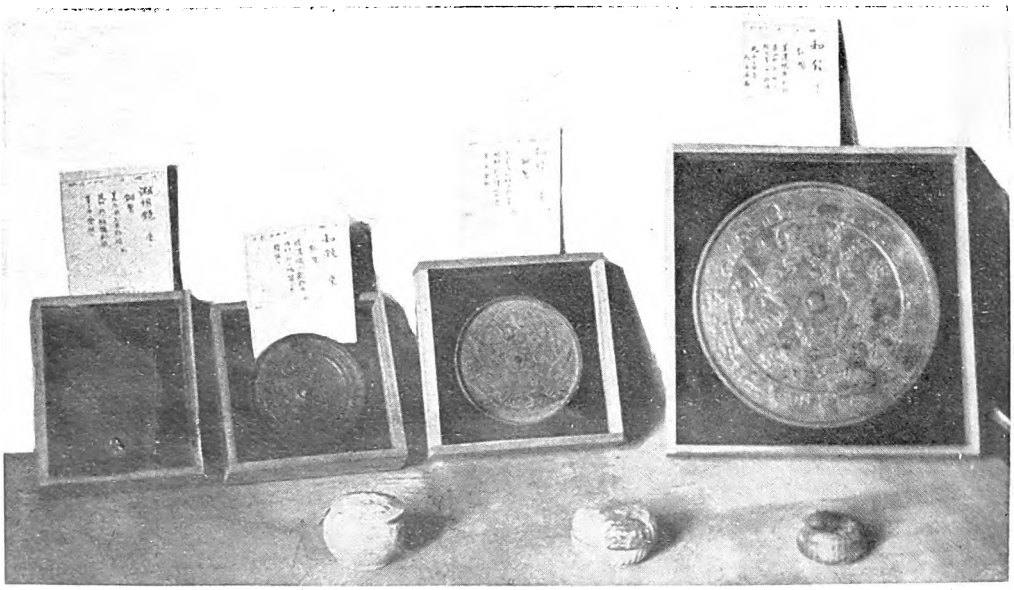

UPPER AND LOWER: BRONZE MIRRORS, VASES, BOXES AND IRON SWORDS FOUND IN KYODZUTZU OF THE ELEVENTH AND TWELFTH CENTURIES
MIDDLE: KYODZUTZU AND KYOBAI OF THE SIXTEENTH CENTURY

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of Shinto, which were enshrined in Buddhism by the priest Jikaku in the 9th century. Here we see the effort to reconcile the newer with the older faith.

A further interesting specimen of the *kyo-dzutsu* is one of hexagonal form found at Hikimura, Ogasa-gun, in Shidzuoka prefecture. It is six inches long and has three Buddhist images carved on it. The inscription is not very different from what is usually seen on such relics. But the receptacle is remarkable for having contained coins at the time of its discovery.

As to the significance of the custom of burying the scriptures it will be noticed that nearly all the *kyo-dzutsu* bear inscriptions containing prayers for blessing on those who promoted the burial and on their friends. Later inscriptions assume a more individual tone still. On the whole it may be said that the inscriptions indicate abstract ideals. That such ideals ever became practical in life may be doubted from the very secular motives that seem to have prompted the custom. In the case of the Premier Michinaga Fujiwara the motive is quite clear, as may be seen from the *Eiga Monogatari*: he wanted his daughter to conceive and bring forth a Crown Prince, so that his family might be represented on the Imperial Throne.

Naturally the all-absorbing desire of most human beings is to sustain life and keep it happy. No religion or philosophy can have any reason for existence in human society if this want it fails to satisfy. It is useless to proclaim high ideals if no power to attain them is imparted. Something must give man impetus toward achievement of his ideals. How far the custom of burying scripture went toward energizing the will of man for higher ends may be left to individual opinion. Most of us would not have much faith in it. But it is an interesting example of human beings actively engaging in what they fancied was for the promotion of their own happiness.

It is of interest to note that most of the *kyo-dzutsu* are brightened with silver-gilt, which was not of Buddhist origin, for Buddhists always preferred gold and brass. The preachers of the faith in China impressed on their hearers the notion that the body of Buddha was golden color. The same idea was brought to Japan and propagated here. The images of Buddha brought to Japan were usually gilded over and the color was reckoned an inspiration. Consequently the silver-gilt on the *kyo-dzutsu* of Japan must have been the suggestion of the donors and not of Buddhism. The earlier forms of Buddhism used no images. But as the faith began to spread among the illiterate and ignorant, images were found useful for imparting ideas.

Doutless the swords often found in the graves with the *kyo-dzutsu* are symbols of protection for the holy writings. According to Buddhist faith it is a pious act to preserve a *sutra* from generation to generation. By the inhumation of scriptures the faithful no doubt hoped to win merit for the future, not only in this world but also in that to come. The various utensils interred with the *sutras* were symbols of terrestrial and celestial happiness, since they were such as are used in daily social life. If the custom has not wrought any religious good it has at least provided us with interesting and valuable examples of the art of our nation in remote times, especially the bronze mirrors of the 11th and 12th centuries.

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Fabrics, which were continued in Mahometan times by the priests of Vishnu in the 9th century. Here we see the object to reconcile the power with the older faith.

A further interesting specimen of this Apparatus is one of Baetocaecus found at Ellora, in Candeish, in which the priest is seated along and has thus the title to be covered on it. The knowledge is not very old and has not as usually even as such relics. But the recognized is remarkable for marking certain coins at the time of its discovery.

As to the significance of the emblem of bringing the witnesses it will be noticed that nearly all the Apparatus have Sanscrit inscriptions pertaining to blessing on those who promised to their life. Under inscriptions remains of the Sanskrit type still. On the whole of the coins the inscriptions indicate about Mahratti is also even known practical to the many be doubted from the same peculiar readings that seem to have promised the custom. In the case of the Prophet Mahdinaga Rajaram the matter is quite clear, as may be seen from the Apparatus Newspaper: be wanted his daughter to exercise and bring forth a Crown Prince, so that his family might be to proceed on the Imperial Throne.

Naturally the all-bonding desire of good human being is to attain life and long happy. Connection or childlessness was long regarded as the curse in Asia. In many parts of the world a high [illegible] and [illegible] to [illegible] [illegible] [illegible]

It is now well understood that among the ancient Japanese mirrors were regarded as sacred. That which could reproduce the human form so marvellously had some unique quality that created awe in the people of that time. The mirrors found in the dolmens of Japan seem to have been placed on the head or the breast of the departed: they contained forms and figures of the dead, or were supposed to. On the backs of these mirrors we find delicacies of gods and inferior beings. Mirrors appear to have been regarded as divine objects not only in Japan but through a great part of Asia. Thus the mirror is included among the three sacred treasures of Japan: the Jewel, the Mirror and the Sword. The peoples who founded the Japanese race is reported to have given the first number of that race a mirror, saying: "The mirror is my spirit; regard it as myself." It is not at all surprising, therefore, that we should find our ancestors adoring mirrors with the sacred emblems; for among the ancients, books, too, were somehow regarded as personal, the logos or reason of the divine spirit.

The mirrors found buried with the scriptures are quite different in design from those found in the dolmens. The latter have Chinese inscriptions for the most part, while the former are mostly Japanese. They have pictures of birds, grass and flowers, showing a developed state of art. In fact they prove that artistic spirit and ability had reached a very high degree of development even at the beginning of the 10th century, which means that it must have been advancing for some centuries before.

Thus out of the strange custom of burning the sacred writings we have preserved for us excellent specimens of the art of our ancient ancestors, while the object for which the incineration took place, namely the preservation of the scriptures, entirely failed, since, in no case have the receptacles found, contained anything more than the merest fragment of anything in the way of writings, the books having long crumbled into dust.



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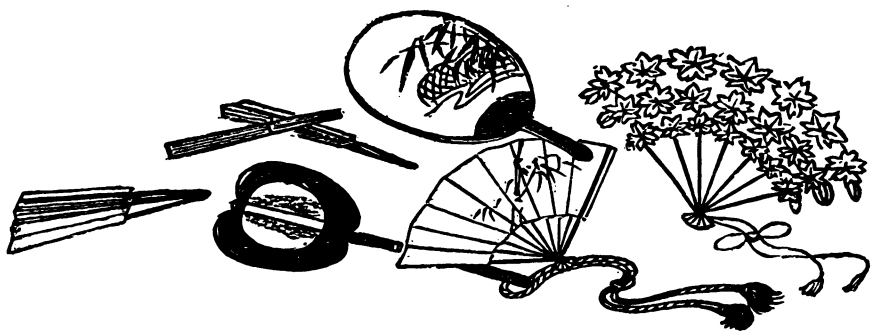

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# THE MISSION OF JAPAN

By COUNT SHIGENOBU OKUMA
(PREMIER OF JAPAN)

CIVILIZATION is the monopoly of no nation or people; neither is it a private affair that concerns the nation in itself. It is something of which all nations are capable, and in this respect the concern of one is the concern of all.

Pervading the universe is a natural law that is absolute and infinite, and of which the outward forms of civilization are but an expression: the outward movement of the Power behind the scenes. Any nation or race that will allow expression of that unseen Power will attain unto civilization. This is why civilization cannot be regarded as peculiar to any nation in particular.

The nation that makes a point of adopting, adapting and combining the best elements in all civilizations with its own, harmonizing them and putting them into practice, contributes most to the common interests of human life and becomes an heir of all the civilized ages. History shows that civilization has always had its leaders among the nations: superior peoples who bore the burden of the time until more superior nations arose to take their places in the race for supremacy. In this regard Providence has endowed no one nation with permanent rights of priority or place. All that any nation has, or is, comes of its own efforts alone. There is no such thing as the predestination of one nation to low civilization and another to high. Races and peoples have to realize that their destiny is largely in their own hands. If they lay hold of the Power that is at their disposal they can rise. If they idly neglect it they can never enjoy the privilege of being highly civilized. All the good that civilization is capable of is at the disposal of those nations that exert themselves to obtain it. Hence the struggle for superior civilization among the nations of the world.

A nation's place in the race for high civilization is not determined by any racial quality peculiar to it, but by its habits, customs, character and the absence or presence of mistaken thought: especially a right relation to the unseen Power that moulds all.

It is only some sixty years since Japan came in contact with western thought and civilization; and in that time we have abolished the feudal system and achieved the great work of the Meiji Restoration. So complete a transformation in so brief a period has aroused the surprise and admiration of the occidental world. But how was so great a change wrought? Simply by abandoning former habits, freeing our minds from erroneous thoughts, and adapting ourselves with necessary modifications to the most highly civilized systems of the modern world. We thus became heirs to the best that great Europe had attained during the last two thousand years.

China, on the contrary, which has a



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longer history than any of the nations, extending, as it does, over four thousand years, and which was once the foremost nation on earth, is still behind the times, clinging to her old, worn-out habits, treating western civilization with contempt and priding herself in bigoted self-conceit. She makes no adequate exertion to attain the best that modern civilization has to offer. Consequently, though China has known the western world much longer than Japan, she is yet without its great benefits, and is in fact in danger of losing whatever peculiar virtues her own civilization may contain.

Such a vital difference between Japan and China is not due to any inherent racial peculiarity but to habits, customs and circumstances that are permitted to interfere with China's good. In other words the difference is due to causes that are removable. Races cannot change their color but they can change their habits and mistakes. A nation can at least replace indifference by interest, inertia by exertion and follow the good example of others without giving up aught that is good of its own. What a people must believe is that they can develop themselves and become something. Since the beginning of civilization history has been marked by the rise and fall of nations; but the whole process can be explained by this one essential of success: determination to follow the path of truth and succeed.

If we learn one other thing more than another from history it is that is not so difficult for a nation to attain preëminence as to maintain it. With the flowering of a people's civilization comes a tendency to decline, unless great preventive measures are adopted. The annals of nations are full of such examples and it is unnecessary to go into them here. The difference between India and England is not due to color but to circumstance. The sun has given them their color but their own merits or mistakes have given them their places among nations. There should be no difference between the Indian and the European, save in colour; but there is. India was a civilized country nearly three thousand years before England. She produced great thinkers and teachers when there were none in Europe. She is the mother of art, literature and architecture. But India declined, or failed to grow and keep pace with the progress of time, as Greece and Rome did after her. And the cause in all was the same: a change in circumstances to which they could not or would not adapt themselves, and so they had to give place, and decline.

The highest quality of civilization in the world to-day is a composite of many gifts from various races and nations. It is a union of the seriousness of the Hebrews, the philosophy and art of Greece, the law and order of Rome with the ethics of Christianity, together with all that the East has to offer. Civilization will be greater when the assimilation is more complete. It is interesting to note how much civilization can be indebted to one people: to the Greeks, for example. It is due to the science of shipbuilding among the Greeks that the seas were explored and conquered and the continents discovered. The invention of gunpowder in China displaced the use of the bow and arrow and changed the civilization of Europe. As Europe begun to advance, the nations there made the mistake of thinking that they were the whole world and that there was nothing worthy of consider-

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ation outside themselves. To Europe any civilization that was not Christian was not civilization at all.

The greater part of the world's area to-day is taken up by the white races, all the other colors being crowded into the remaining tenth of the earth's surface. These less fortunate races and nations have fallen under the pressure of western civilization. Countries like China, Siam, Persia, Abyssinia and Liberia are especially under the thumb of western power, and whatever degree of independence they may claim is due only to the exigencies of what the greater nations call the 'balance of power.' Japan is about the only outside country that is really independent. The area of Japan does not represent more than one-two-hundredth of the surface of the globe. Her population, including colonies, is some 70,000,000, about one-twenty-fourth of that of the world. About one-third of the human race is white: the rest other shades. Of these China and India represent the larger numbers; and the populations of these two countries exceed the number of the white races by one hundred millions, putting the white races at 600,000,000 and the Indians and Chinese at 300,000,000 and 400,000,000 respectively. From this it is clearly seen that power does not lie in numbers, since these vast populations are practically under the dominance of lesser populations.

It is out of these peculiar circumstances that Japan's mission appears. It becomes her duty to represent both East and West and bring about harmony between their peoples and civilizations. The mission of Japan is to bring about an International Civilization.

Like water, the civilization of the world is always flowing toward the lower levels, and thus keeps the balance true. The nation that is strong and active enough to meet and regulate the flow will withstand it and utilize it for its own progress; but the nation that is unable to face the ordeal will be submerged by the superior civilization and overwhelmed as a nation. This great current flowing westward overran and conquered the United States and the Americas, and made a new world. Another current ran eastward and formed the oriental nations. All that could not resists these currents sufficiently to utilize them for good, disappeared before them. Even China, who has held her own so long, is now in danger of dissolution before western civilization. Japan alone has been able to meet occidental civilization and utilize it without deteriment to her own, thus harmonizing the two. Japan has faced the flood and and has not been overwhelmed. She has revealed marvellous powers of assimilation and adaptation. If she maintains the method and the pace she has begun, Japan stands the best chance of all nations to become the harmonizer of East and West.

It is not out of any notion of self-importance or racial conceit that we feel this responsibility resting upon us as a nation. The facts are before us and we have to face them. We did not create them or manipulate them to put ourselves in so great a position. It is the outcome of obedience to the laws of the universe. It is because our capacity for adaptation is so vast that this opportunity and privilege is thus thrust upon us. I am only sorry that so many of my countrymen are as yet blind to the meaning and duty of this great responsibility laid on Japan. They are too in-

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different and prone to lives of ease. Too easily content are they with the empty title of first-class country, and lack the spirit essential to leading and dealing with this all-important problem. Such a mistaken attitude must be uprooted socially, politically and in every other way.

It will be little satisfaction to Japan to boast of being ranked among the first class powers and sending her ambassadors to the capitals of the West, if she proves ineffficient to the task created responsibility I have outlined. A nation recreant to its divine mission is lost. Our military and naval power will amount to nothing if we fail in our duty to humanity. It will profit us little to acquire all the learning of the West if we have nothing to offer the West in return: it is more blessed to give than to receive. If Japan performs her great mission of bringing East and West closer together in friendly and profitable communion she will have done the world an invaluable service: a service sufficient to make up for all that the West has done for Japan. Western nations have already confessed their failure to be able to assimilate oriental civilization. Japan alone can effect the two. Thus the whole world, pouring its best into the alembic of our minds, will have it transmuted for service everywhere. If Japan rises to her duty and her opportunity there is no telling to what greatness she may attain; whereas if she is indifferent to it she can never hope to be a great nation. I firmly believe that our people have the capacity to do this worthy service for mankind, and I urge them forward to accomplishing it.



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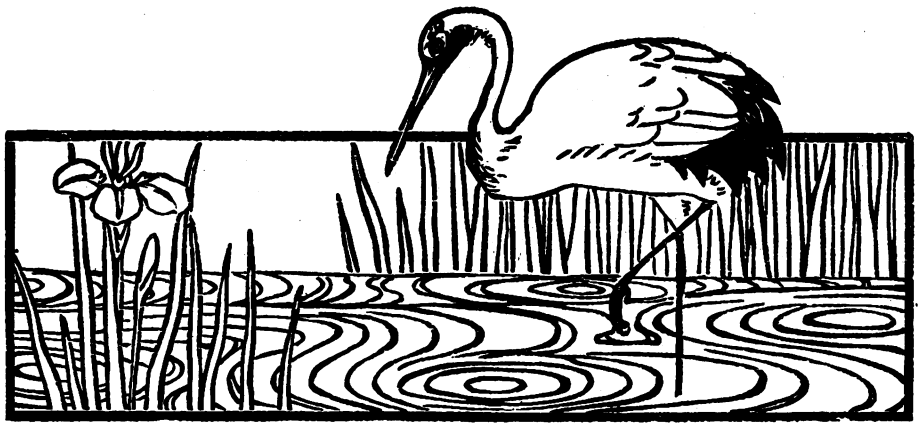
different and prone to lives of ease. Too easily content are they with the empty title of first-class country, and lack the spirit essential to tackling and dealing with this all-important problem. Such a mistaken attitude must be uprooted socially, politically and in every other way.

It will be little satisfaction to Japan to boast of being ranked among the first class powers and sending her ambassadors to the capitals of the West, if she proves indifferent to the unprecedented responsibility I have outlined. A nation recreant to its divine mission is lost. Our military and naval power will amount to nothing if we fail in our duty to humanity. It will profit us little to acquire all the learning of the West if we have nothing to offer the West in return: it is more blessed to give than to receive. If Japan performs her great mission of bringing East and West closer together in friendly and profitable communion she will have done the world an invaluable service: a service sufficient to make up for all that the West has done for Japan. Western nations have already confessed their failure to be able to assimilate oriental civilization. Japan alone can digest the two. Thus the whole world, pouring its best into the alembic of our minds, will have it transmuted for service everywhere. If Japan rises to her duty and her opportunity there is no telling to what greatness she may attain; whereas if she is indifferent to it she can never hope to be a great nation. I firmly believe that our people have the capacity to do this worthy service for mankind, and I urge them forward toward accomplishing it.



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# SOME WAKA TALES

By "ARIEL"

WAKA is a mode of literature peculiar to the Japanese. Poetic in form and content it expresses the soul of the nation and is therefore employed to convey only the highest sentiment. Its diminutive, diamond-faceted form greatly limits its range, but what it lacks in scope it compensates for by concentrated force and light, illuminating and moving the human heart.

In Japan as all in other countries poetry is the earliest mode of expressing sacred ideas. Probly it was first used to chant the heart's desire to the gods. At first it was a very simple verse embodying religious sentiment, but as time went on it assumed a definite and permanent form of five lines containing 31 syllables. Before the Heian era the language was colloquial, but with the introduction of writing literary art came into play, and *waka* became more and more the work of professional poets. Yet its composition has never been wholly confined to poets as such; for all Japanese attempt *waka* at times, as occasion calls for it. It is the fitting mode for expressing one's thought at times of crisis or very great importance, such as affliction or before death. It is, as it were, the natural form of expression for every Japanese when he is at his best.

In these far-off days when Japan was a land of Arcady and the happy people lived in perpetual sunshine and poetry, the lover resorted to *waka* to move the heart of the hesitating maiden and the devotee to persuade the gods to action in time of need. Many are the tales told in Japanese history of how *waka* verse had succeeded in moving Omnipotence, while other efforts had touched with music of the muses the heart of the world itself. The native historian inserts a foot-note to the effect that such tales must be taken with some reserve, advice quite unnecessary to the hard work-a-day western world.

One of these old *waka* tales recounts the exploits in verse of a poetess named Idzumi Shikibu and her daughter Ko-Shikibu. Once when the daughter was dangerously ill and the fond mother was in a strait what to do for the relief of the maiden, all other efforts having failed, she fell back on *waka*. The mother sat and sobbed beside the bed of the stricken daughter. The patient at last opened her eyes a little and stared softly at the mother. The girl then uttered the following *waka* verse:

Ikanisen
Yukubeki kata mo
Omohoezu
Oya ni sakidatsu
Michi wo Shiraneba!

(Though 'tis unfilial for the child to die before the parent, yet die I must and leave thee, but having never learned immoral ways I know not the road to hades!)

In the above poem the skill of the poet is shown in the use of the word *michi*, which has to meanings, *road* and



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# SOME WAGA TALES

By Mark Twain

WAGA is an old-fashioned village in the Sandwich Islands. Twelve months ago it contained a population of about one thousand and is therefore employed to-day only by the light and occasional commerce which a village, often and of old fame, can command. It is a town of considerable importance for a country village, and lighted, illuminating and moving the human heart.

In the small hours of morning any inhabitant of Waga may be seen hurrying to the wharf to see what ship has arrived during the night. Usually it was not a ship of any size, simply some unwieldy lighter or whaleboat, but as time went on it became a definite and pressing matter of fact to see the ship. The whole of the Sandwich Islands were electrified by the arrival of the Hilo on the Monday of the following week. The whole village was assembled on the wharf to see the ship. The whole of the Sandwich Islands were electrified by the arrival of the Hilo on the Monday of the following week. The whole village was assembled on the wharf to see the ship.



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*morality:* the road to hell or the way of the gods, a delightful ambiguity, that at once had its effect upon Heaven, and from the ceiling of the room came a still small voice: "Alas, the pity of it!" Thus was the heart of the Almighty touched by a *waka* verse on the lips of a dutiful daughter *in extremis.*

Another *waka* is associated with the name of Oyé Takackika, one time lord of the province of Idzumi. When he was preparing to take his departure from the province after his term of office had expired, he suddenly fell ill and was long on the way to recovery. There was much speculation among the people as to the cause of his illness, but most of them were convinced that it was a visitation from the deity of Sumiyoshi, who had in some way been offened. It happened that the mother of Takachika was greatly gifted in *waka* composition, and was everywhere known as the poetess Akazomeyemon. Taking a *gohei* (paper symbol of offerings or prayers to the gods) she indited thereon a *waka* stanza and offered it before the Sumiyoshi shrine. The verse read:

Kawaran to
Inoru inochi wa
Oshikarade
Satemo wakaren
Koto zo kanashiki!

(For my own life I care not, but with it will atone for the life of my son, if he will but recover!)

That night was vouchsafed unto her a vision in which she saw an aged grey-haired man who approached the altar and took up the *gohei* bearing her verse in *waka.* This was enough. From times of old it had been the faith of the people of that place that an old man was the personification or incarnation of the god of Sumiyoshi; and having thus by means of *waka* won the favour of the gods, the son was restored to health again. The poetess Akazomeyemon is not alone in believing that poems or hymns to Heaven win divine favour! But such favour is in Japan won with more difficulty than in western lands; for the gods of Nippon have apparently a better notion of art, and the favour depends on the skill of the poet. It is a question whether religious rymes such as the Moody and Sankey or the Salvation Army mode, would be understanded of the gods of Nippon, who lend an ear only to real poetry.

A further *waka* story concerns the priest Noin, who in his day was a noted *waka* poet. Noin once composed the following stanza, which in itself has served to make his name famous:

Miyako oba
Kasumi to tomo ni
Tachishi kado
Akikaze zo fuku
Shirakawa no seki!

(Setting out on my long tramp from Kyoto it was spring with the season's sublime haze alway before me; but now at Shirakawa in the province of Mutsu the Autum winds are blowing!)

The poem is reminiscent of the days before modern communication when it took so long to get from one part of the Empire to another. There is a tradition to the effect that the crafty old priest never travelled to the province of Mutsu at all; but that, couped up in his house, he sat before the window till his face was tanned well, and then published his poem and showed his face, which brought him the renown he had not earned. Be that as it may, the poem is much prized in Japan as showing the range of *waka* in

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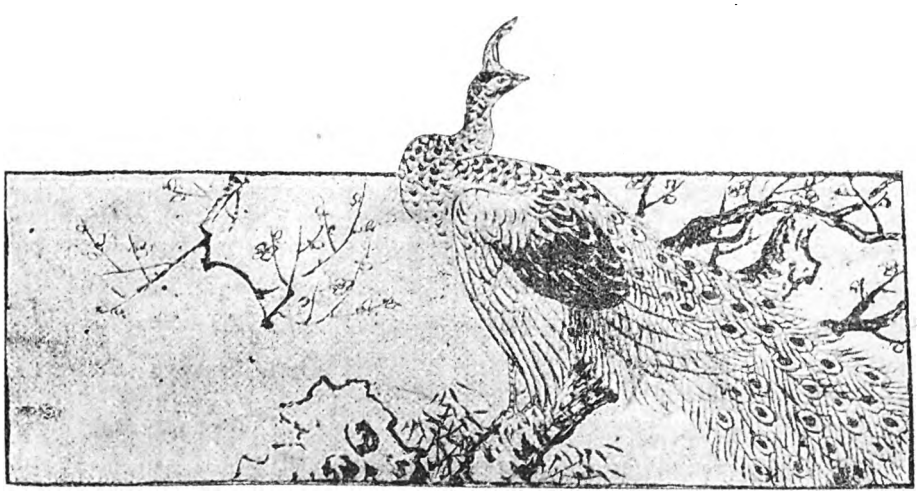
drawing a picture in small compass of the days past never to return.

On a certain occasion the Emperor Shirakawa made a special visit to Nishikawa on the Oigawa not far from Kyoto. Boats were duly prepared and launched for the Imperial excursion; and the three best boats were manned by men who were masters in native music, *waka* and Chinese poetry. Each boat bore the name of the captain to whom it was entrusted. The three vessels were known as the *ongaku-no-fune*, or boats of music. Every guest permitted aboard one of these craft esteemed the privilege among his highest honours. But one of the guests, Minamoto Tsunenobu, failed to arrive at the appointed time, and the Emperor noticed his lack of punctuality. By this time the boats bearing the Imperial party were out in the middle of the stream. The late arrival stood apparently disconsolate on the river bank, and called out: "Let me aboard any of the three boats: it does not matter. Now, as Tsunenobu was a man expert in all the three arts of music, *waka* and Chinese poetry, any of the boats would be glad to have him; and it is said that he had purposely come late in order to increase his fame by setting the boats' crews scrambling to get him. Consequently when he called out that any one of the boats would suit him, there was naturally competition to see who would have on board such a champion of the muse. When the lucky ship at last arrived and took him on board, he set to work to compose a *waka* verse appropriate to the occasion, which was offered duly to the Emperor, and the poet was honoured with the title: Genius of the three boats!"



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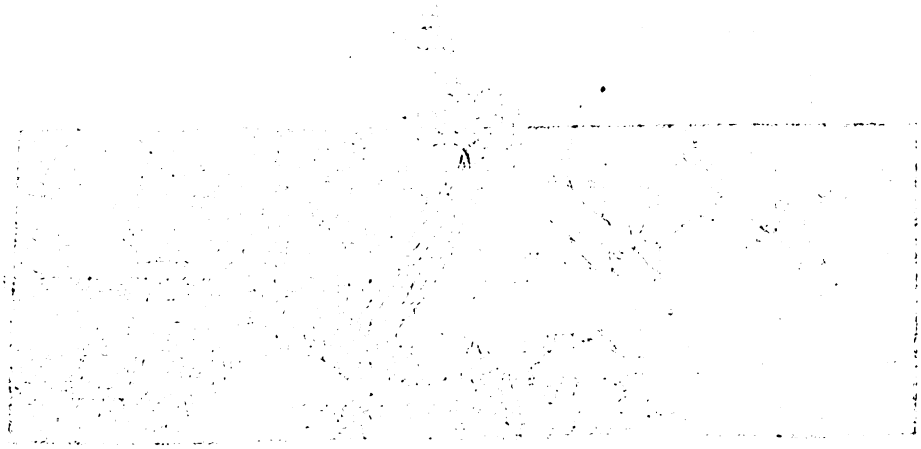

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# ADE

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# AGE

Tama no o ye

Tayenaba tayene

Nagarayeba

Shinoburu koto no

Yowari mo zo suru.

The ailments of advancing years

Though I should try to hide,

Some day the thread will break, the pearls

Be scattered far and wide;

Age cannot be defied.

Princess Shikishi

(1156—58)

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# SEKISHO

IN the days of old Japan the government had *sekisho*, or barriers, erected at boundries or places best suited for defensive purposes. Usually these *seki* were set up at the frontiers of provinces and were to some extent regarded as military outposts. A guard of soldiers always kept watch at the barrier, and every traveller had to give an account of himself. These examinations were conducted in the strictest manner, so as to preclude the possiblity of a spy or an enemy of the government getting past. At certains periods in Japanese history a toll was levied at these barriers. The custom of having these toll-gates between provinces is of very ancient origin going back, it is said, as far as the reign of the Emperor Ojin, 201-269 A. D.

The first mention of the custom is in connection with the erection of a *seki* between the provinces of Harima and Bizen after the rebellion of Prince Oshikuma. It was called the *wagenoseki*. In the reign of the Emperor Richu in the 5th century a *seki* was erected at Shirakawa in the province of Iwaki in connection with defending the country from the inroads of the Ainu who were then still savage. In this case the *seki* was tantamount to a fortress. Again in 680 A. D. a *seki* was set up at Fuwa in the province of Mino to aid in the suppression of a rebellion. The famous *seki* of Suzuka in the province of Ise is well known, and others equally noted were the those of Osaka and Omi. These barriers were also placed along the coast, such as the old one that was at Shimonoseki, and others at Karatsu, Hyogo and elsewhere.

The name, Kasumiga-seki in Tokyo, where the Foreign Office now stands, marks the site of a famous barrier of old days in Yedo. The guards at the barriers, called the *seki-mori*, were among the most refined and cultured of officials, especially those in the most famous *seki*; and in one of the old poems of the *Hyakuninisshu* there is a stanza devoted to the *seki-mori* of the barrier at Suma on the Inland sea, where the scenery was in ancient times as attractive for its beauty as it is to-day. Perhaps the most historic of the *seki* during the Tokugawa era was the one at Hakone in the province of Sagami, not to mention the also noted one at Arai in Tottori.

The *seki* consisted of two fences built across the highway some distance apart, with a gate in each and a guard house set up between the fences. This guard house was known as the *sekiya*. There was another form with only one fence, and the guard house on the side of the road. The barrier gates were opened at sunrise and closed at sunset. To pass through, the traveler had to produce a passport. In case of civil war breaking out the *seki* were at once closed and the guard increased. This system of keeping watch over the movements of the public by having *seki* on all the main highways crossing the frontier, reached its greatest perfection under the Tokugawa shoguns. The main idea was to keep a watch on



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the movement of wedges and the application of the whole machine to the purpose of their double destination. In addition to the well-grounded censure which the whole scheme must deserve from every sensible reader, it is impossible to see the ridiculous figure which the author himself must have made in the execution of it, without the highest contempt and indignation. Who can read the following account of the manner in which he proposes to raise the Monument, without laughing at the author's folly?

"Let a scaffold be erected round the Monument, of sufficient height to reach the top of the pillar, and let it be made strong enough to support the weight of the statue, which must be drawn up by a rope and pulley fixed for that purpose. Let the statue be then lowered down, and placed upon a carriage, which must be made to run upon the scaffold, and let it be drawn round to the front of the pillar, and there hoisted up to its former situation."

In speaking the words above, I intended to censure the author for the grossness of his conception; but, upon reflection, I find that I have been guilty of the same absurdity myself. For, in the first place, I have supposed the statue to be of stone, whereas it is probable that it is of copper. In the next place, I have supposed that the statue was to be drawn up by a rope and pulley, whereas it is probable that it was to be drawn up by a pair of stairs. Moreover, I have supposed that the statue was to be placed upon a carriage, which must be made to run upon the scaffold, whereas it is probable that it was to be carried up in the arms of the people employed in the work. Lastly, I have supposed that the statue was to be drawn round to the front of the pillar, and there hoisted up to its former situation, whereas it is probable that it was to be carried up the back stairs, and placed in a niche behind the pillar.

Among the letters to the public contained in the Spectator, there are one or two which had important letters or memorandums.

In the difference of the expenditures respecting the scaffold that was to be erected for placing the statue of Queen Anne, it was necessary for the statue to be carried up the stairs, and placed in a niche behind the pillar. Among the letters to the public contained in the Spectator, there are one or two which had important letters or memorandums.

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the movement of *daimyo* and their representatives, as the *bakufu* was always in fear of their insubordination. In addition to the *seki* as safeguards against rebellion the *daimyo* were obliged to live a certain portion of the year in Yedo, the Shogun's capital, and in case of rebellion their families in Yedo were held as hostages. An important duty of the *seki* was to see that the family of a *daimyo* did not secretly return to the home province.

In passing the *seki* the traveler had to remove his cap or hat in the presence of the guard, show his passport politely and answer any questions put to him. The examination of the passport was a very stirict matter, especially in the case of women. Men were always more leniently treated. Those who were on their way to Kyoto received their passports at Odawara; and those destined for Yedo got their passports at Mishima. Many Yedo people used to get passports from the governor of the city before starting. In case the traveller was passing in a *kago* or *norimono* the inspection was still more careful. The windows of the *norimono* had to be opened and all those within made visible. Every *seki* had not only men inspectors but an old woman for the same purpose, as women had to be more strictly examined than men. The whole body had to undergo inspection, and in women more especially the hair and the breast. Every precaution was taken to see that the wife of a *daimyo* did not give the inspectors the slip by some disguise and so get way from the capital of the Shogun. Musicians and actors were able to pass the *seki* with much less scrutiny, even without passports sometimes, for they were tested by being asked to perform; and not infrequently the officials beguiled their lonely hours by making such persons keep up the performance for a longer time than was necessary to prove their art. After the gate was shut for the night no one could pass unless he proved to be an official of the government or could show legitimately urgent reasons. Among the latter was the public courier, who had important letters or money.

For defiance of the regulations respecting the *seki* the punishment was severe. Men were usually crucified for going a roundabout way to escape the examination of the *seki-mori*, and women were captured and made *yakko*, or slaves. Those who acted as guides to offenders or were in any way accomplices, suffered a similar fate. In case a man secretly passed the *seki* at night he was deported, while a woman so offending was made a slave. Notwithstanding the severity of the penalty the number who evaded the *seki* was always considerable, but in many cases the full penality was not exacted, the law being strictly enforced only in case of robbers or murderers.

Though the *seki* have now long since been abolished the sites where they stood will not be forgotten for many a generation. The people of the provinces still speak feelingly of such noted places as Osaka-no-seki, Shirakawa-no-seki, Suma-no-seki, Kasumi-ga-seki and so on. The sentiment is woven even into the national literature, and in one of the poems of the *Senzaishu* we have the following verse:

Furu mama ni
Ato taye nureba
Suzuka yama
Yuki koso seki no
Tozashi nari kere!

(The snow piles high; and, without locking the gate, stops all traffic in the *seki* of Suzuka.

The above poem was composed by the Naidaijin Yoshimichi. Another poem on the same subject is equally reminiscent of the pathos associated with long history of the *sekisho*. It reads:

Hito sumanu
Fuwa no sekiya no
Itabisashi
Arenishi nochi wa
Tada aki-no-kaze!

(The old seki is forsaken; and through the ancient decaying wooden eves which once sheltered the officials, the autumn winds are sighing.)

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STARTING A GIANT KITE

MANŒUVERING A BIG KITE

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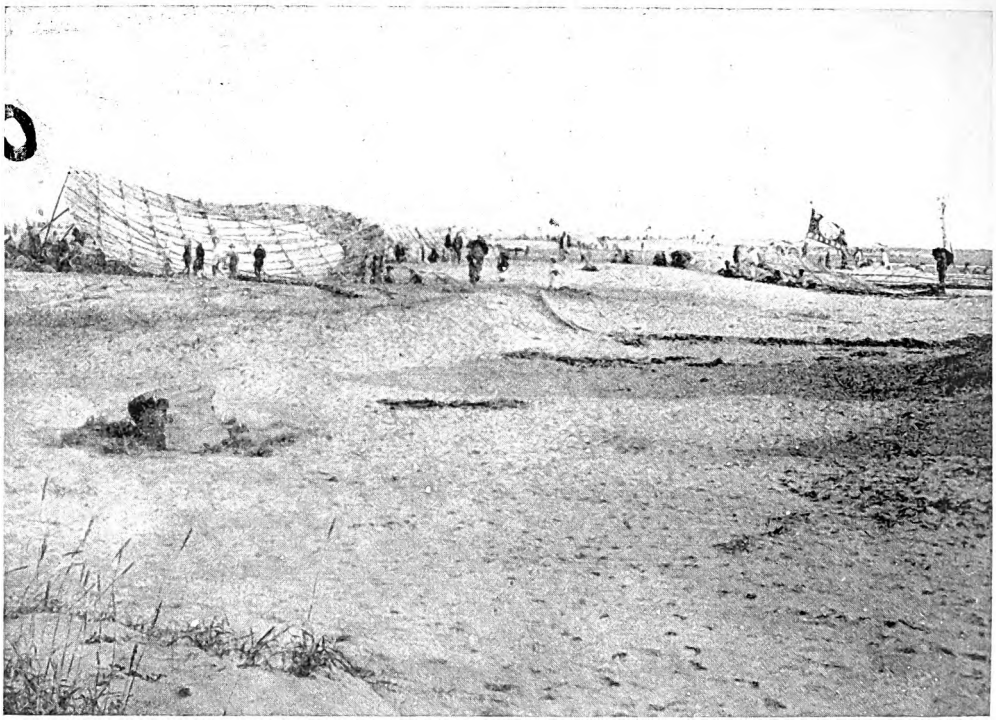

GIANT KITES AT MUYA

KITE-FLYING AT NAGASAKI

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# KITE-FIGHTING

THE people of Japan are intensely fond of kite-flying, more especially the children; and some of the contests attract wide interest. The children of Tokyo go in for kite-flying for the most part in January, while in some other portions of the empire the favourite time is at the boys' festival in March. This is particularly the case in Shikoku and Kyushu. Among the more interesting phases of the sport of kite-flying in Japan is the kite-war that takes place in the village of Muya and neighbourhood in Awa on the island of Shikoku.

In this neighbourhood the people, old and young, have giant kites, which they enter in a contest toward the latter part of May. Some of the kites used in this contest are things to see: huge circular structures about ninety feet in length, including the tail, and having a width of fifty or sixty feet.

The fighting kites of the locality mentioned are round, and thus quite different from the ordinary shape. The frame is made of unsplit bamboo about three inches in diameter, and all the cross pieces of the frame are made of the same material. The spaces between the frame work are about two or three feet wide. The frames of the usual square kite are in lattice form with pieces running diagonally for strength, while those of the Nagasaki kite are something like a cross-bow, and are probably a hybrid of the Spanish days. But the Muya fighting kite is round, a circle round a square with lattice pieces diagonally across the square, which gives the kite a strong durable border.

The ropes for the fighting kites are made of strong hemp and are more than 2,000 feet long and above an inch in thickness.

In the vicinity of Muya there are some 20 or 30 kite-flying associations; and each association has a gigantic fighting kite of its own. Only in this way can such huge kites be supported, for it costs no little money to construct one. The cheapest fighting kite of this kind would cost at least fifty *yen*. The people take such interest in these contests that there is no difficulty in getting subscriptions to the associations, each one of which is zealous for the victory. People who complain of high taxes demanded by the government do not appear to have any hesitation in paying money to their favorite kite associations.

During the time that the big kite is under construction the community is quite excited. In fact it is not unlike the interest shown in Enropean yachting circles when a new yacht is taking the water and ready for the challenge, hoping to win the cup for its own country. On the day when the construction of the kite is to begin, the opening ceremony is announced by ringing a temple bell in the middle of the village. On hearing the summons the men appointed for the work turn out and proceed with the construction of the big kite under the direction of a veteran kite-fanciers. After the frame has been made it has to be covered with



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# KITE-FIGHTING

THE people of Japan are intensely fond of life flying, more especially the children; and some of the contests attract wide interest. The children of Tokyo go in for kite flying for the most part in January, while in many other portions of the empire the fun starts three weeks later, in February. This is particularly the case in Shikoku and Kyushu. Among the more interesting phases of the sport of kite flying in Japan is the kite war that takes place in the valleys of Suwa and Ichikawa in Awa on the island of Shikoku.

In this neighborhood the people, old and young, have grand kites, which they enter in a contest toward the latter part of May. Some of the kites used in these contests are thirty to sixty square feet in area, about ninety feet in length, including the tail, and having a width of fifty or sixty feet.

The flying kites of the boys are mounted and round, and thus quite different from the ordinary flying. The frame is made of supple bamboo, and these kites are in a two-ring and all the same pattern of the Japanese [illegible] material. The space [illegible] the frame [illegible] the [illegible] The frames of the small [illegible] are [illegible] by [illegible] [illegible] [illegible]

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some sixteen hundred sheets of heavy Japanese paper, the paper being bound firmly to the frame with hemp string. After the paper is all in place a giant figure is painted on it. Close at hand a novice would not be able to tell what the drawing represented, but when the giant kite ascends in the air the figure stands out in bold array and has a very imposing effect. The kite is named in accordance with the figure it bears. Some kites have only a large red circle on them, and these are called *wan-wan*. Another will have the outline of a chrysanthemum and a straight line, and will bear the name of *kikuichi*. Kites with figures of bamboo leaves are called *sasa*. After the kite is all complete with its cords and everything in order, it is carried by 20 or 30 men belonging to the association to the battlefield.

How to get such huge kites to take the air is a problem. The usual way is to set up a post of *kiyaki* wood about twelve feet long with three pine boards nailed to it. To this is attached a long iron chain, borne out in the direction the wind is blowing and covered from the post outward with fifty or more sandbags. To the end of this chain the kite rope is tied. The big kite is stood up against timbers driven into the ground at both sides. About twenty men stand by the monster waiting for the word to throw it up. The scene is a little like the starting of an aeroplane. At some distance from the kite stands a group of 30 men to hold the kite rope. This is called the first hold. Between this spot and the chain another group of men stands holding the rope, and represent the second hold. The third group stands where the rope and the chain join, about seventeen men in number. When a suitable breeze sets in, the word is given to throw the kite. The men work on the ropes and the kite ascends higher and higher. As it ascends the men at the first hold let go and the men of the second hold have it all their own way until its height compels them in turn to release their grasp of the rope. This part of the operation requires careful dexterity; for if some of the men fail to let go at the right moment they will be hurled fifteeu or twenty feet into the air.

The kite-flying associations are divided up two and two and each pair must enter and fight together. There are two umpires and two supervisors. The umpires are in supreme command of the battle. The duty of the supervisors is to keep the multitude in order, for quarrels are not infrequent. At the command of the umpire two kites of the same size are sent up together. As the kites attain a sufficient height the men try to play the kites against each other. Each party wants to bring its kite into touch with its opponent and to bring the latter down. It is the ambition of each party to keep its kite in the air as long as possible. The kite that stays up till the wind ceases or until all the others are vanquished is victorious. This requires the strength of many men working a long time; and the art of fighting one's kite well is not easily acquired. Thus fifty or sixty men labour until exhausted.

Formerely there was danger of kites falling on houses and breaking in the roofs, but now the contests are usually held on the sea shore near the mouth of the Yoshino river and all disaster of the kind suggested it avoided.

Muya is the only place in the empire where such large kites are used in contests, and people go from all parts to witness the sport. In 1908 the present Emperor of Japan, then the Prince Imperial, made a special tour in Shikoku, when a special kite-flying exhibition was given in honour of the occasion.

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# ENGLISH LANGUAGE IN JAPAN

By PROFESSOR MONOÖ
(KWANSEI COLLEGE, KOBE)

IN the study of the English language one of the most difficult problems for a Japanese is pronunciation. The education of the tongue and ear are very important, especially in the earlier period of study, and I have always labored under the disadvantage of having taken up English rather late in life. In the earlier days of English language study in Japan very little attention was paid to the matter of proper pronunciation and intonation, many of the teachers themselves being unable to pronounce correctly a good part of what they were teaching. When they failed to hit the correct pronunciation they were accustomed to direct their students to the great authority of the day: *dokuannai*, or Guide to Self-instruction. Some of our teachers always kept this volume on hand for reference. While such teachers proved of little use to their pupils in the proper expression of the English language, they were of great help in teaching translation. It was soon seen, however, that we never could hope to acquire a proper accent without the help of foreign teachers of English; and when these began to be brought in there were two kinds of schools, the *Hensoku* and the *Seisoku*, the former under native and the latter under foreign influence.

Ths *Hensoku* schools entirely disregarded pronunciation, accentuation, intonation, modulation, emphasis and all the acquirements essential to a proper expression of English speech. Even composition, conversation and dictation were ignored by them. What they tried mainly to do was to get at the meaning of what they read. All interpretation was through the eye. The *Hensoku* was a method such as even a deaf-mute could have mastered. There were very few books to assist students of English at that time, even had they been anxious to use them; and the whole attention was devoted to translation, for the most part, *chokuyaku*, or word for word translation. A virtue of this school, if it had any, was the large vocabulary it gave the student. It also appeared to encourage over-ambition, for some of the pupils, even in the Third year, essayed to study Milton's Paradise Lost as well as Macauley's essays and Irving's Sketch Book. Though these students were somewhat older than the Third Reader pupils of to-day, they certainly were not sufficiently advanced to be able to appreciate the English classics they attempted to translate. This led some foreign critics to characterize Japanese students of English as a cross between a baby and a philosopher, a telephone operator and a Macauley.

In the *Seisoku* schools, on the other hand, close attention was given to pronunciation, conversation, composition and all that went to a more perfect expression



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# ENGLISH LANGUAGE IN JAPAN

By Professor MONO
(Kyoto Imperial University)

IN the study of the English language one of the most difficult problems is Japanese pronunciation. The education of the people and even many important officials, especially in the earlier period of study, and I have always been of the disadvantage of having taken up English rather late in life. In the earlier days of English language study in Japan very little attention was paid to the matter of proper pronunciation; in fact, many of the scholars then living being unable to pronounce correctly a good part of what they were studying. When they failed to hit the correct pronunciation they were accustomed to direct their students to study carefully of the day's lesson, or Guide to Self-Instruction. Some of the [illegible] kept this volume on hand [illegible]. While such books proved of little use to their pupils in the proper study of the English language, they were helpful in teaching them [illegible]. It was soon, however, that we were called upon to acquire a proper accent without the help of foreign teachers of English and when these began to be brought in there were two kinds of schools, the Normal and the School, the former under private and the latter under foreign influence.

The Normal schools strictly observed pronunciation, accentuation, intonation, modulations, or pauses and all the



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of the language. The strong feature of such schools was their employment of foreign teachers of English. Some of the Japanese teachers in these schools had been educated in England and America, and they pushed the Satsuma idea to the extreme. The sudden popularity of the English language in Japan began about 1869, with the organization of the imperial Government on a modern basis. Viscount Mori, the Minister of Education at that time, was a firm supporter of the new system. Viscount Mori had been educated in the United States, where he had learned to appreciate the value of the English language. He was ready to advocate it as the language of Japan. He promoted the study of the foreign tongue to the full extent of his great ability and influence, until primary school children in the capital at the age of ten were receiving their A B C's in the English language by the fall of the year 1871.

It was a time too when foreign fashions of all kinds took hold upon the people of Japan like a craze. In Tokyo the people began to give theatres, go to balls and dances as in Europe. Hence it is said to have been a great deal the fad of this form of entertainment. Foreign styles of dress were to become of this even the lady school teacher appeared in the garb of foreign women, of which only the foreign fashion of wearing the hair remains to-day. By the death of Viscount Mori the English language and the growth of foreign customs suffered a severe reverse in Japan. An influence that tended to keep up the popularity of English was the national desire for treaty revision. When treaty revision finally appeared to end in failure, the disappointment of the nation was so terrible that the Minister of Foreign Affairs, Count Okuma, lost a limb at the hand of an assassin. The opposition of foreigners in Japan, especially the British residents of Yokohama, to treaty revision, had an undoubted influence too on the attitude of the people toward foreign things. Even myself could not help hating my preceptor Mori almost to boiling point, and I hated even the very name of Europeans, though I love them well enough to-day.

The year 1890 was a memorable one politically and otherwise in Japan. In that year the Imperial Diet was first opened and the nation, having begun to awaken from the sleep of long seclusion, now was quite dazzled by the material prosperity of occidental countries, the result of foreign education being very marked. The main cry was for occidental science, and to get foreign science without foreign language seemed impossible. The wisdom of the move to have the people of the moral and political side of western civilization have the advantage of Buddhism, Shinto and Confucianism, which so long had kept the moral balance of the people, were now thrown to the winds and great numbers of people left out without any moral guide at all. Temples and shrines were neglected and fell into decay. So did the characters of many of those that neglected them. But this dark age could not continue, and later there was happily a revival. From 1885 to 1889 the darkness seemed to increase; from 1889 onward the enlightenment began. There was a great difference of opinion among educators as to what should be the moral basis of education in the national schools. Some contended for all the religions and isms, and others

of the language. The strong feature of such schools was their employment of foreign teachers of English. Some of the Japanese teachers in these schools had been educated in England and America, and they pushed the *Seisoku* idea to the extreme. The sudden popularity of the English language in Japan began about 1885, with the organization of the Imperial Government on a modern basis. Viscount Mori, the Minister of Education at that time, was a firm supporter of the new system. Viscount Mori had been educated in the United States, where he had formed so favorable an opinion of the English language that he was ready to advocate it as the language of Japan. He promoted the study of the language to the full extent of his great ability and influence, until primary school children in the remotest corners of the empire were reciting their A B Cs; but unfortunately he fell at the hand of the assassin in February, 1889.

It was a time too when foreign fashions of all kinds took hold upon the people of Japan like a craze. In Tokyo the people began to give themselves up to balls and dances as in Europe. Prince Ito is said to have been a great admirer of this form of entertainment. Foreign styles of dress were so encouraged that even the lady school teachers appeared in the garb of foreign women, of which only the foreign fashion of wearing the hair remains to-day. By the death of Viscount Mori the English language and the growth of foreign customs suffered a severe reverse in Japan. An influence that tended to keep up the popularity of English was the national desire for treaty revision. When treaty revision finally appeared to end in failure, the disappointment of the nation was so terrible that the Minister of Foreign Affairs, Count Okuma, lost a limb at the hand of an assassin. The opposition of foreigners in Japan, especially the British residents of Yokohama, to treaty revision, had an untoward influence too on the attitude of the people toward foreign things. Even I myself could not help having my patriotic blood stirred to boiling point, until I hated even the very name of Englishman, though I love them well enough today.

The year 1890 was a memorable one politically and educationally in Japan. In that year the Imperial Diet was first opened and the nation, having begun to awaken from the sleep of long seclusion, now was quite dazzled by the material prosperity of occidental countries, the reaction toward foreign education being very marked. The main cry was for occidental science, and to get foreign science without foreign language seemed impossible. The weakness of the movement was the neglect of the moral and spiritual side of western civilization. Even the old tenets of Buddhism, Shinto and Confucianism, which so long had kept the moral balance of the people, were now thrown to the winds and great numbers of people set out without any moral guide at all. Temples and shrines were neglected and fell into decay. So did the characters of many of those that neglected them. But this dark age could not continue, and later there was happily a revival. From 1868 to 1888 the darkness seemed to increase; from 1885 onward the enlightenment began. There was a great difference of opinion among educators as to what should be the moral basis of education in the national schools. Some contented for all the religions and isms, and others

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would have none at all. The majority inclined to the peculiar morality which Japan had lived by from time immemorial, the religion of loyalty: proper relation of master to subject, and parent to child; the Spirit of the Yamato race: Bushido, the soul of Japan. Others, not a few, wanted a *rigakushu*, or scientific religion. Even morals in their eyes were to have a physical basis. With this theory many of the young men of the day were carried away, including myself, though I now feel ashamed of my credulity. Out of this moral and spiritual confusion it was difficult to say what would come. The mental chaos necessitated the issue of an Imperial Rescript on Education, which aimed at settling the dispute as to a basis of morals in education. This was in the notable year of 1890. The Edict threw oil on the troubled waters and the discussion as to a basis of morals ceased.

The principal result was a movement in favor of preserving the national virtues and favorable characteristics, the *Kokusui hozon*. The whole nation began to fear that it had gone too far in the adoption of western ways indiscriminately, many of the importations having represented only the more superficial side of occidental civilization. Henceforward Japanese customs and Japanese literature received more attention, and Chinese classics began to supplant those of the west. During this period the English language was comparatively neglected. Instead, the grammar and philology of the vernacular of Japan come in for close attention. Even foreigners were attracted by the new movement, and such men as Aston, Imbrie, Hepburn, Chamberlain and Satow, became experts in the Japanese language. They were the composers of scientific Japanese grammars and the promoters of the national classics. Hearn too had a very beneficial influence in making Japan favorably known to the western world. It is not too much to say that Hearn by his pen did more to make Japan favorably known to the occident than Admiral Togo did with his sword. Hearn was loved by his students, in whom he, more than any other man, instilled a love and taste for English literature. But in spite of the influence of a few the attention given to English declined and the hours assigned in the middle schools for instruction in the language decreased. This influence, as I have suggested, was largely the result of the failure of treaty revision and the inimical influenee of certain foreigners in regard to Japan. Even in the normal schools English became an optional course. From the primary schools it was abolished altogether. The sound of A B C was no longer heard throughout the land. There broke out a sort of contest between Christianity and education. This was heralded by the refusal of Mr. Uchimura Kanzo to bow before the portrait of the Emperor, and the action was misunderstood as signifying a want of respect for the Imperial House. Then arose two warlike camps, the Christians on the one side and such champions of native virtues as Dr. Hiroyuki Kato and Dr. Tetsujiro Inouye on the other. The cry for *Seisoku* schools now became fainter and fainter. What study of English remained tended toward the literary side. Most of the books on English published during this period are annotated works on English literature. After six years of this attitude the Chinese war broke out and with that a reaction set in.

After the war with China there was a tremendous impulse toward expansion in education. This was due for the most part to a conviction that Japan could not hold her own without greater commercial and industrial progress, both of which were impossible without careful education. The fundamental cause was a realization of financial weakness. Much of the indemnity from China was devoted to education. The number of Middle Schools suddenly increased from about fifty to two hundred and fifty. There were now in fact more schools than teachers. The emphasis laid on commercial education revived a demand for the study of English, for the promotion of commerce would be impossible without ability to communicate with the greatest commercial nations, England and America. But owing to the neglect of English there were few teachers of the language, and

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would have more at all. The majority inclined to the popular morality which Japan had derived by from their Oriental, the religion of Loyalty: practical reduction of passion to conflict, and pursuit to child; the Spirit of the Ancestors Dwelling, the soul of Japan. (It is not a cry, wanted a Wayaway, or rebirth to religion. Even monks in their eyes were to have a physical basis. With this theory many of the young men of the day were carried away, including myself, though I now feel ashamed of my credulity. Out of this moral and aspirational confusion it was difficult to say what would come. The moral dilemma necessitated the issue of an Imperial Rescript on Education, which aimed at uplifting the dispute as to a basis of morals in education. This was in the notable year of 1890. The Diet threw oil on the troubled waters and the discussion so to a basis of no basis ceased.

The principal to all was a movement in favor of preserving the national virtues and favorable characteristics, the Kokutai Kwan. The whole nation began to fear that it had gone too far in the adoption of western ways indiscriminately, many of the importations having represented only the more superficial side of social and civilization. Universal Japanese customs and Japanese literature received more attention, and Chinese classics began to supplant those of the west. During this period the English language was comparatively neglected, but still the grammar and philology of the western of Japan come in for close attention. Even foreigners commenced by the new movement, and such men as Aston, Basil Hopkins, Chamberlain, Satow, become experts in the Japanese tongue. They were the composers of valuable Japanese grammars and the two makers of the national dictionary. Hepburn too had a very beneficial influence in making Japan favorably known to the western world. It is to be remembered that Japan by his was difficult to realize Japan favorably in the world as than Admiral Perry did with a sword. Hepburn was loved by his students in whom he, more than any other man, instilled a love and appreciation for English

literature. But in spite of the influence of Hepburn, the attempt to give to English a fixed and the bonus assigned to the English subjects for instruction in the Imperial universities. The influence, as I have suggested, was largely the result of the force of treaty revision and the belief in the part of certain foreign countries to Japan. Even in the normal schools English became an optional course. From the primary schools it was altogether abolished. The sound of A B C was no longer heard throughout the land. Those broke out a sort of cosmical Chinese Classic study and education. This was heralded by the refusal of Mr. Uchimura Kanzo to bow to the portrait of the Emperor, and there was a reaction toward supplying the Imperial Throne. To worship the Chinese classics and such obscurities as Dr. Chu-hi and Dr. Tetsujiro Inoue on the other. The (see the Kokugakuin now known as Kokugakuin). What study of English remained tended toward the Literature. Pick of the books on English published during this period are unmarked works on English literature, A few years of this and the Chinese wave broke out and with the reaction at its.

After the war with China there was a tremendous impulse toward expansion in education. This was due for the most part to a conviction that Japan could not build her own national greatness and industrial progress, both of which were impossible without careful education. The fundamental cause was a realization of the material wealth. Much of the land in the form China was devoted to education. The number of Middle Schools suddenly increased from about fifty to two hundred and forty. It rose more in five more schools than teachers. The consequent reduction in the standard for the study of English for the purpose of commerce would be impossible without ability to communicate with the greatest commercial nation of the world, England and America. But the study of English as a language and literature

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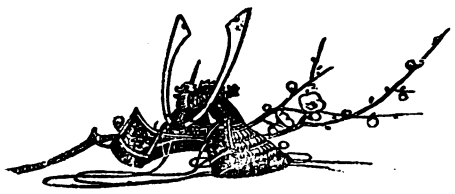
such instructors were now at a premium. As the remuneration now was high, the more ambitious youths of the nation began to take up the study of the language for all they were worth. The Department of Education became so anxious to secure teachers of English that it was practically manufacturing them. Any man who could understand the First English Reader fairly well could get one hundred *yen* a month. That sum was then worth double what it is to-day. After a few years the supply exceeded the demand. Japan now has practically more Middle Schools than she can support.

This revival of English as a language of supreme importance resulted in the disappearance of such distinctions as *Hensoku* and *Seisoku* among schools. Japan's success in war led to a reversal of the western attitude towards her and treaty revision cherished new hopes. Great Britain, which was the most bitter opponent of revision in 1890, now become the first to concede it. With such consent, other powers soon followed suit. The national anxiety of more than 30 years suddenly vanished and great was the relief. The national autonomy was restored. There was now no room for *Hensoku* English: the nation would have nothing but real English after the latest British and American manner. The result was a universal outcry for what was termed Practical English. A marked feature of the revival was the emphasis laid on grammar. It was the old weakness of trying to evade correct pronunciation and use of idiom, which is still an evil of the national schools. Some teachers even invented new idioms and rules of English grammar. Books on the study of English now began to appear like showers from a summer sky. Mr. Saito, of Saito's School in Tokyo, was the leader in such publications, and the author of the new science of Idiomology. His idea was that if the English language could be Japanized it would have some hope of becoming a world language. If western arts of peace and war can be adopted and Japanized, why not the English language? The idea was that if the local peculiarities could be weeded out, English might easily become a language fitted for all mankind. Never has a language been so subjected to critical and scientific analysis as has English in Japan.

The influence for some time has now been away from the grammar method of studying English and toward the language as a practical means of exchanging eastern and western thought. An event that had a favorable effect on this movement was the conclusion of the Anglo-Japanese Alliance. The Alliance has been as successful from a linguistic as from political and diplomatic points of view. Henceforth the Department of Education became convinced that the English language could not be correctly taught in Japan without the assistance of good foreign instructors. An array of new methods of teaching English soon presented themselves: the Gouin method, the Berlitz system, the Natural method, and so on. But the right method has not yet been attained and much further investigation remains. In teaching language I am convinced that the man is more important than the books or methods used.



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INNER HARBOR

WIRELESS STATION

BISMARCK BARRACKS

ALBERT STREET

**TSINGTAU SCENES**

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# JAPANESE FOOTGEAR

IN footgear the people of Japan are more versatile and varied than even the most fastidious of western nations. In addition to their own numerous forms of footwear they are now adopting those peculiar to occidental countries, especially the styles of America, England, France and Germany.

The native footgear of Japan is for the most part made of wood in some form. Among the most popular outdoor wear is the *geta*. Any one who has heard a company of Japanese, or even one, proceeding along the street, is familiar with the sight and sound of *geta*. All foreigners on their first arrival in Japan are struck with the peculiar music of the *geta*. The *geta* consists of a wooden block about four inches wide and varying in length according to the size of the wearer, with two supports of equal width with the block and made of quarter-inch board. The thickness of the *dai*, or block on which the sole of the foot rests, is about 2 inches; and the supports, which are called *ha*, or teeth, are from 3 to 4 inches high, and are fitted into a groove in the foot block. To wear *geta* thus gives the average person a tallness far above natural wont, and leaves one's friends much larger-looking on the street than at home. The teeth of the *geta* make a note of music as they strike the pavement; and as each person has four teeth, there are four distinct musical notes as he walks. Thus the sound of a crowd on *geta* is like nothing so much as hundreds of wooden chimes all going together, and is not unpleasant even to the foreign ear. The echo of footsetps in Japan has a character even above what it has with wearers of boots. It is a common saying in the west that the members of the family know the footsteps of each other. The sound of a father's or a mother's footsteps is always recognized. As each *geta* or pair of *geta* has its own music the sound is all the more readily recognized in Japan. In fact the sound of a crowd in boots has an inferior, animal sort of sound compared with the musical, human echo made by the *geta*. One can well understand how the Japanese, who ages ago wore sandals like the Greeks and Romans, in time abandoned them for the more comfortable *geta*. It is not so warm as a boot, but it is more wholesome for the foot, and does not interfere with the natural shape of the latter.

The *geta* is fastened to the foot with a thong made of soft leather, cotton or silk material. At the front there is a hole in the middle through which the thong passes, comes between the first and second toes, divides on either side of the foot and fastens into holes on either side of the instep, the heel being free to rise and fall as one walks. The grip between the first and second toes holds the *geta* safely in place. The cord which holds the *geta* on, is called the *hanao*.

The Japanese have a knack in wearing *geta* that no alien can even successfully acquire, unless he be born in the country. As soon as the children are able to walk they begin to wear *geta*; and how they



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can run and race at top speed up to the years of discretion without ever dropping their *geta* is a marvel to the uninitiated. As a means of keeping the feet from mud and water there is nothing to equal this form of footwear. They are especially adapted to the native custom of dropping the footwear at the door, before entering the house. Of course the teeth of the *geta* split or become worn down on one side in time and have to be repaired. This causes no inconvenience as the *geta* mender makes his rounds daily, calling out his trade, and a new tooth is set in a jiffy for the sum of 2 or 3 *sen*. A new pair of *geta* can be had for from 50 *sen* to a *yen* or two *yen*, according to style and quality.

The next most important form of foot gear is the *zori*. In comparison with the *geta* this is more after the model of a sandal or slipper, only it is fastened on in the same manner as the *geta*, and in dry weather may be worn outside on occasion. While the *geta* is invariably made of wood the *zori* is made of other material, such as matting or straw. In recent years some of the *zori* have been made with rubber soles to keep out the damp.

To go into the details of the styles and qualities that divide the various kinds of *geta* and the innumerable styles of *zori* would be to undertake something rather tedious, but we indicate a few instances. The *koma-geta*, for example, is made by forming the foot-plate and the supports all of the same piece of wood, the teeth in this case being much shorter than in other *geta*. The *koma-geta* is worn chiefly in fine weather; and it does not make the same music as the higher kind. These latter, which have been described above, are called *ashida*, having the teeth set into the wooden foot-plate, and are used for wet weather. The *hiyori-geta* are a little lower than the *ashida* style, and are used in fine weather, as the name suggests. Since the teeth of these latter two kinds can be changed or repaired they are more popular than all others, especially among the poor. The kind known as *azuma-geta* is generally worn by women. Its chief distinction is that the foot plate is covered with matting, which is regarded as a luxury and more fashionable.

In addition to the common *zori* whose *dai* are covered with bamboo, straw or reeds there is the *setta*, a more luxurious sort of *zori*, the *dai* of which are made of leather with fine matting above.

Styles vary more in *hanawo* than in either *geta* or *zori*. About the middle of the 17th century the *hanao* were for the most part made of leather painted over with red or blue lacquer, which was a great advance on the simple bamboo or grass thongs of earlier times. At present the upper classes aspire to *hanao* of deer skin or silk. The outside is of these materials but inside is a cord of hemp or other strong fibre.

The kind of wood used in *geta* also contributes to the quality and style, *kiri* being considered the best. It is very light and comfortable but quickly worn out. There is a preference for *kiri* of Chinese or Korean growth. *Yama-kiri* and *cryptomeria* are also popular woods for *geta*. In recent years a new fashion has come in, of covering *zori* with cork instead of matting. The teeth or *ha* of the *ashida-geta* are usually made of a very hard wood, such as red oak, so that they may be durable. Red sandal wood (*shutan*) and a kind of ebony (*kokutan*) and *tagayasan* are also much used, as well as woods like white oak, *keyaki*,

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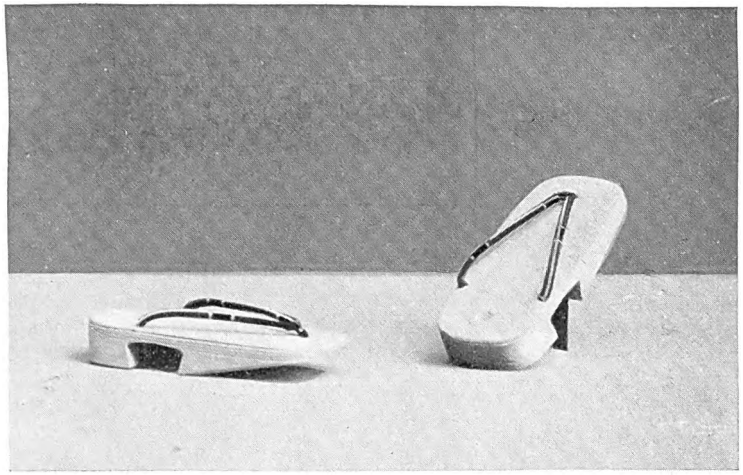
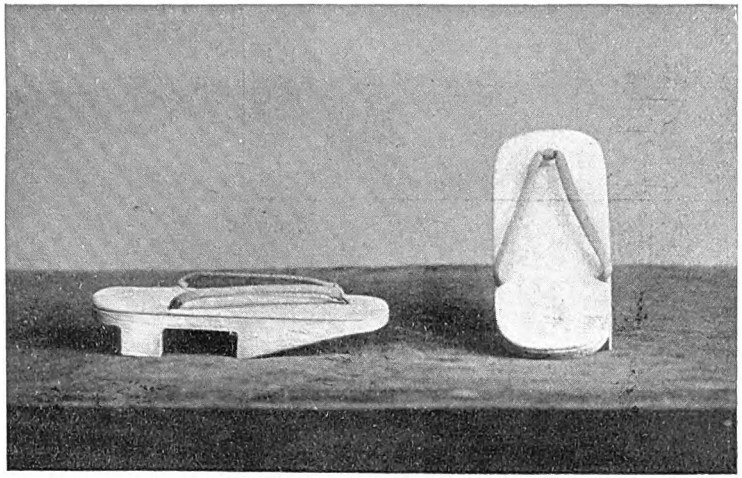
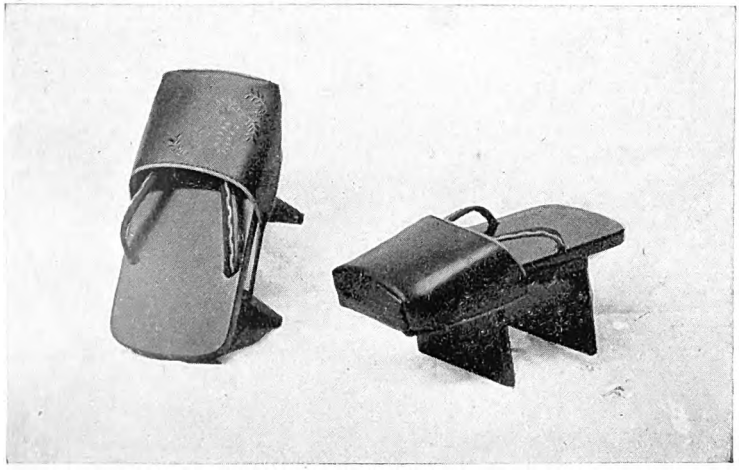


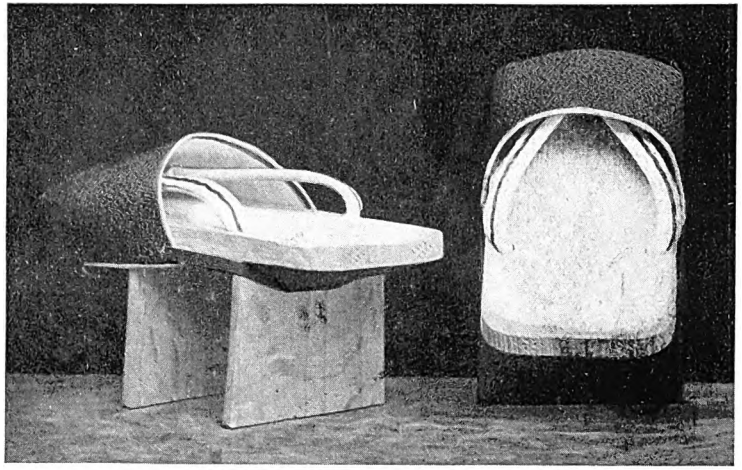
KOMA-GETA FOR WOMEN



KOMA-GETA FOR MEN



ASHIDA-GETA FOR WOMEN



ASHIDA-GETA FOR MEN

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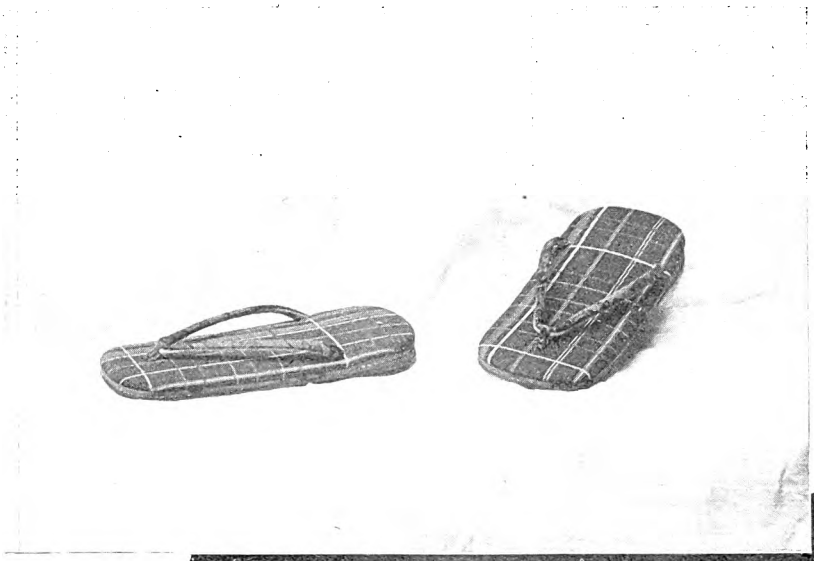

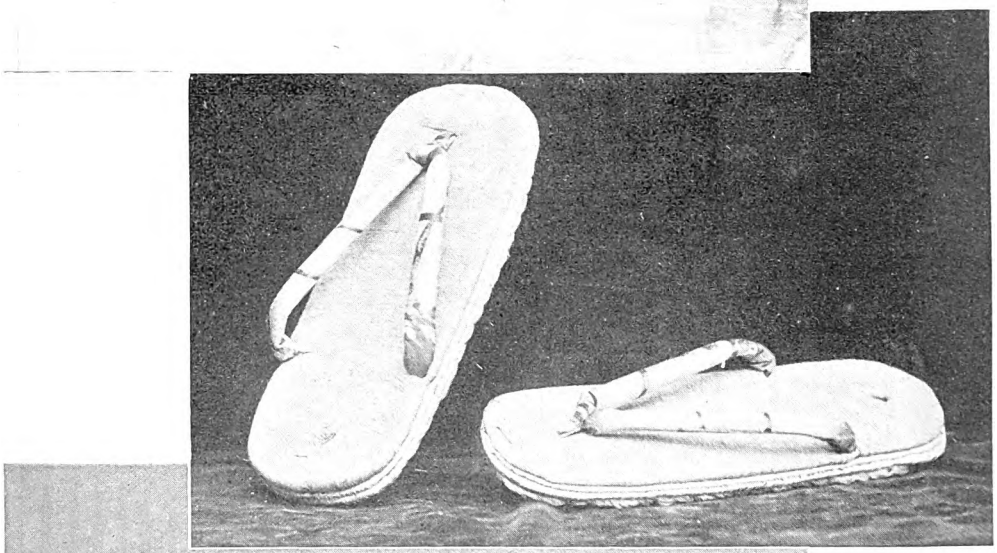

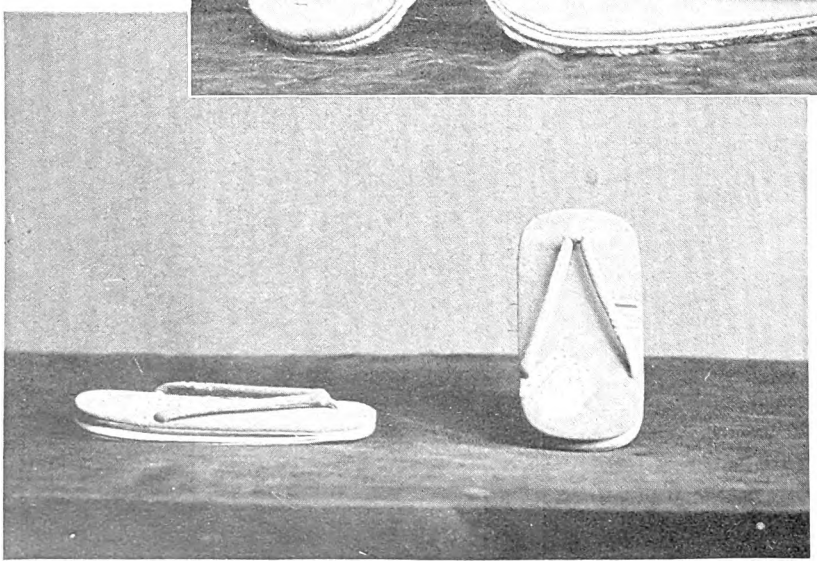

ZORI

**JAPANESE FOOTGEAR**

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*honoki* and so on. The rattan used in covering *geta* is imported from Siam, and the matting resembling that used in panama hats comes from Formosa. The best *geta* are made of *kiri* wood covered with fine matting, and the quality of the *geta* is adjudged by the grain of the wood. The *ashida* have a kind of apron or cover to slip on over the toes to keep them from being splashed with mud or water. This is called the *maekawa*. *Geta* used in the colder parts of Japan have the *maekawa* lined with fur.

The man who goes about mending *geta* is called the *ha-ire-ya*, or tooth-inserting-firm. As he makes his rounds he cries out: *geta-no-ha-ire!* which means: geta's teeth put in. Sometimes to relieve his throat he taps a small drum with a bamboo stick to announce his presence.

A difference between male and female foot wear is that men's are never lacquered as ladies, and the male wears a footplate of square form, while the female often has a footplate with rounded corners or of elliptical form. Those worn by young girls often are adorned with red or gold lacquer, and may have tiny bells under them between the teeth, which give out a faint music as the wearer walks. The best *geta* for men cost from 3 to 5 *yen*, but they can be had at all prices down to 50 *sen*, those for women still cheaper. In point of durability the *geta* are not so profitable as foreign boots and shoes, since even the best pair does not last longer than three months at the outside. In buildings with foreign floors the Japanese are now beginning to wear *zori* instead of boots or slippers, *geta* being tabooed indoors.

In the days of old Japan the *samurai* wore *zori* as the mark of a gentleman; and when he went out he took with him his *zori-tori* to take care of his *zori* while he made a call. Not that he was afraid his foot gear would be stolen, but he wished to prevent them being mixed up with those of other visitors and causing confusion to his host and the other guests. It was not thought polite to trouble the servants of a host with taking care of a guest's footgear. The famous warrior Hideyoshi was one time *zori-tori* to the great Oda Nobunaga. Once when Nobunaga paid a visit to a friend on a cold day, Hideyoshi accompanied him in this humble capacity. When he was leaving he noticed that as he put his feet into his *zori* they felt rather warm, and he at once became angry, because he thought his *zori-tori* had been wearing them. But he discovered to his amazement and pleasure that the young Hideyoshi had been keeping them warm in his bosom for his master. This added one more bond to the many that had already begun to bind the two men together, afterwards raising Hideyoshi to be one of Nobunaga's foremost men. There is a poem in praise of the Napoleon of Japan to the effect that with the same hand that he took the *zori* into his bosom he seized and held the government of the empire.

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# CONSTANCY

Nagakaran

Kokoro mo shirazu

Kurokami no

Midarete kesa wa

Mono wo koso omoye.

My doubt about his constancy

Is difficult to bear;

Tangled this morning are my thoughts,

As is my long black hair.

I wonder—Does he care?

Lady Horikawa

12th Century.

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# JAPANESE IN MEXICO

By JOSAI INSHI

IT is now about twenty years since the Japanese began to taken an interest in Mexico as a place of prospective enterprise. At that time five students, young men of robust health and high spirits, moved by great ambition, set out for Mexico in order to carve out a fortune by their own hands. There seemed to them to be in that land an open field for enterprise and perfect freedom to go ahead. Starting with no capital on hand they labored on until in time they succeeded in forming a partnership under the title of The Mexican-Japanese Mutual Labor Company, which is now one of the most prominent and successful of all undertakings among the more than three thousand Japanese in that country.

This Japauese company has many enterprises in various parts of Mexico. These consist chiefly of agricultural industries, general merchants, drug stores, ice plants, soda water fountains, dry goods shops, stock farms, and the exploitation of some fifteen thousand acres of land leased from the Mexican government. This year the company has branched out into electric power undertakings, which promises bright prospects. Thus the five youths who twenty years ago landed in Mexico with empty hands, are to-day among the most prosperous men of the country, living in comfort with their Mexican wives and families.

In 1897 the late Viscount Buyo Enomoto planned a Japanese colony in Mexico. It was thought that as Japan had most amicable intercourse with Mexico for many years, such a colony would thrive and promise much for the future. After some negotiations with the Mexican authorities he succeeded in obtaining a land of grant in the southern part of the country; and he despatched thirty Japanese colonists to make a beginning by establishing a coffee plantation. But as the land proved unfit for coffee-growing, the enterprise naturally failed. Most of these early colonists were sturdy farmers, but five of them were students of agricultural schools in the north-western provinces of Japan, and one was a Middle School graduate. At first these students were refused permission to join the band of immigrants when they applied to Viscount Enomoto, on the score of their youth and inexperience, but were finally admitted on condition that they pay their own way.

On arriving in Mexico the young men had many difficulties to face. They had no more money than was sufficient to pay their passages; and far away from home and friends theirs was an uphill undertaking. As time went on and the coffee proved a failure, the farmers were recalled home to Japan, but the young students persevered and remained on, resolved to strike out on their own account.

After knocking about from pillar to post for some time, they at last succeeded in otaining work. One of them, Mr. Takahashi, was engaged as a language teacher by a certain German firm at a



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salary of one hundred *yen* a month. Mr. Terui became a teacher in a Government school. Mr. Ota become a physician. Another, Mr. Sugahara, died; and the rest together with three agriculturists, started a company with a capital of three thousand yen, raised by savings and sale of all their effects except the bare necessities of life. A peculiar condition of the new corporation was the agreement to have no private property but to possess all things in common. All profits they agreed to divide into two parts: one to be divided equally among the members of the corporation, and the other half to be set aside as a reserve fund. The families of the members were to be supported at the expense of the company. This company, then, was the nucleus of the present Mixican-Japanese Mutual Labor Company. At first the business of the company did not prosper to the extent expected. The various members had for a time to engage in side occupations to obtain extra funds to keep the enterprise going, Mr. Terui being left in charge of the company's interests. He was nicknamed the "Regimental Commander," with some suggestion of contempt by Mexicans aware of the conditions. He was indeed the leader of a straggling band that seemed to show small promise of success.

But the little band of soldiers of fortune ignored public contempt and faced bravely all adversity and gradually made their way until at last they found themselves on their feet. They sent for some of the Japaneses farmers in Guatemala to come to their asssitance, and they came. The members increased and the prospects brightened. In 1903 they were able to register their corporation with the Mexican government as a going concern. Mr. Terui became director, Mr. Takahashi the manager, Mr. Kiyono the inspector and the rest were ordinary members of the corporation. Their profits were now divided among all equally, irrespective of ability or position. This was later thought to be unfair, and they finally arranged to divide the profits according to the labor and energy put into the undertaking by the various members. The ratio was to be settled by vote of the members.

By this time most of the members were married and had families growing up about them needing school. They accordingly sent home for Japanese teachers, had a school built and their children educated. In the place where the school was established they set up a drug store and a hospital, with a Japanese physician in charge. The profits of the drug store and the hospital came to about eight thousand a year for the first year; and last year the income from this source was *yen* 12,500. The same prosperity attended their various other enterprises, so that now they were like a ship voyaging in a favorable current. As already suggested, they established business houses in various centers within a radius of about forty miles, and at present they represent the most prosperous Japanese in Mexico, known and respected by all nationalities in that country.

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# A PATENT MEDICINE CITY

By ISSHA SAN

JAPAN is a paradise for the patent medicine vendor and the dealer in curealls. Although the progress of medicines has been marked in recent years a great many of the people still cling to the remedies of their grandmothers, of which disposition the patent medicine men take full advantage.

In Japan the preparation of patent medicines is a much older science than it is in western countries. In fact the first healing herbs and decoctions used in western countries were brought from the east. Some of the patent medicines in greatest demand in Japan have been manufactured here for centuries. A medicine which has been in used for so long does not soon lose its hold on the public, even though newer and better remedies have since appeared. What the old folks call for and are satisfied with, the young folks in time learn also to trust and use. Many prefer the older remedies for the reason that they are made from herbs, while most of the newer ones seem to have their origin in mineral preparations. Another reason that makes the old patent remedies of the nation still popular is their comparative cheapness. To get modern remedies the patient must visit a physician and get a prescription and take it to a drug store to be compounded. This costs much more than to appeal to the time-honored remedy of the ancestors.

The most famous patent medicine city in Japan is Toyama, where a certain remedy has been manufactured and sold for several hundred years. Toyama is the capital of the province of Etchu which faces the Japan sea. Its most distingushed medical product is known as Hangontan, which is known in every corner of the empire. Not least remarkable in regard to this remedy is the business method by which its sales are pushed. The chief method of distribution is by pedlars, although drug houses and shops deal in it to some extent. The pedlars go from house to house all over the country; and if the people refuse to buy the medicine, a package is left at the house, to be called for the next time the pedlar makes his rounds. He is shrewd enough to know that if in the meantime the family happens to have an attack of sickness they will be sure to try the medicine, which means a sale. The vast majority of those visited do not refuse to comply with the pedlar's request to keep a package in the house until he calls again. So long as it costs them nothing to do so they invariably consent. But usually when he comes again some of the remedy has been tried, and he collects the money instead of the medicine, and leaves another package to be again called for on his next trip.

There are about one thousand of these



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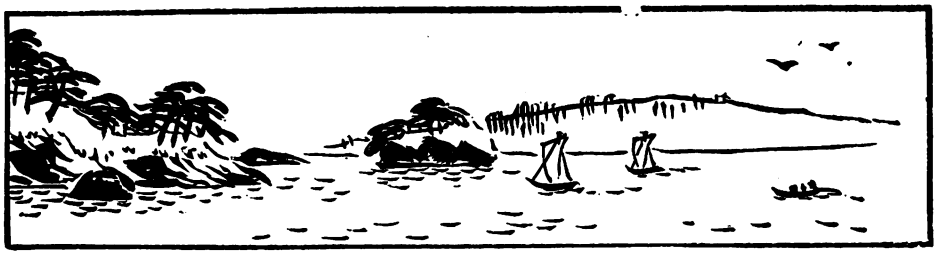
pedlars, each allotted his own district which he must cover in the appointed season. In this way the pedlars get to know the people of the district, their habits and ways; and thus they learn how to strike the best bargains. The sphere of sale extends even as far south as Formosa and as far north as Saghalien. The export trade of this patent remedy goes into Korea, China, India and the United States. Exports, however, are managed by the main office at Toyama.

The history of Hangontan is interesting. About 250 years ago Lord Mayeda of Toyama used this patent medicine and found relief; and thenceforth he praised it in high terms. This led to a general belief in its excellence, a belief that has not weakened in the last two centuries. The feudal lord commanded that the medicine be manufactured in large quantities and that salesmen be sent through the country to dispose of it for the benefit of the ailing people. In time it began to be made by the people, who had learned the secret of the prescription. They prepared it in their own homes in laboratories of their own invention. After the opening of the Meiji era the Drug Act was passed and all medical preparations had to conform to the law. This did away with the old methods of making medicines. The makers of Hangontan then established a pharmaceutical laboratory and formed a corporation for the manufacture of the old medicine. This corporation was established in 1876 and called the *Kokwando*. The factory of the *Kokowando* at Toyama is now one of enormous proportions and one of the sight-seeing spots of Toyama city. The equipment comprises pharmaceutial works, sample room, manufacturing plant, printing offices, wrapping rooms, and every kind of convenience connected with the preparation of medicines. All the motive power is electric. The printing works alone represent a large establishment. Over 400 hands are employed in the works and some 1,400 pedlars are on the road. But the pedlars do not travel the whole year round. They give their customers a rest during a certain season in which period they return to the works and assist in the preparation of the medicine, in which all are themselves experts. About half of the employees are women. Each of the workmen has his own individual work in which he is specially skilled.

The average annual income of the establisment is over a million *yen*. The number of the kinds of prescriptions put up is 231, in addition to Hangontan, the chief remedy, and one of the oldest and most popular patent medicines in Japan.



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HANGONTAN WORKS, TOYAMA

PREPARING HANGONTAN

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# THE PROBLEM OF THE PACIFIC

By FRANK PUTNAM

TAKING three months' leave of absence to get the St. Louis coal smoke out of my lungs, I came to the Pacific coast to visit the only large American cities which I had not yet seen, to "size up" the Panama-Pacific exposition and to study the Asiatic immigration problem. I was curious to know which of the West Coast cities is to be the metropolis, the one first-class seagate, upon the Pacific coast of the United States, as New York is on the Atlantic, Chicago upon the Great Lakes, and as the Houston-Galveston district is to be on the Gulf of Mexico. Hardly more than a glance at the West Coast competitors sufficed to convince me that the first place out here is cinched for all time by San Francisco. Portland, Seattle and Los Angeles will rank after the city of the Golden Gate as Boston, Baltimore and Philadelphia rank after New York on the Atlantic. Los Angeles to-day claims 500,000 inhabitants against 480,000 in San Francisco; but in the San Francisco total must be counted the 300,000 persons residing in Oakland and other suburban cities around the bay. They are all San Franciscans in fact, set off only by legal boundaries into separate cities and towns contiguous to, or separated only by a short ferry ride from, the city proper. Just as the residents of half a dozen incorporated cities, which are in all but the legal fiction parts of Boston, are really residents of the Hub. So that San Francisco, with approximately 800,000 actual inhabitants, is in fact nearly or quite as large as St. Louis, counting in East St. Louis and other unannexed suburbs as part of the Mound City. And Boston, under a like rule, is nearly as large as Philadelphia, and fully 350,000 larger than St. Louis. Upon each of the four coasts of the United States, then, the requirements of intercontinental trade will rear and maintain one principal city seagate, to-wit: on the Atlantic, New York (a fact accomplished); on the Great Lakes, Chicago, too far in the lead ever to be overtaken by any rival; on the Gulf of Mexico, Houston-Galveston, at which point tidewater approaches 300 to 500 miles nearer, for three-fifths of the continental area, than at any other point on either ocean or on the Gulf, and where the great railroad systems have indicated beyond argument their purpose to create the chief rail and sea terminal for the southern coast; on the Pacific Coast, San Francisco, around whose magnificent natural harbor cluster those forces which guarantee supremacy, and across whose wharves, including those of suburban Oakland, now passes and will always pass, the bulk of the sea-borne freight to and from our western coast.

I wish to report, with more candor



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than any American daily newspaper would probably wish to indulge me in, the chief factors in the Asiatic immigration problem. Although temporarily obscured by more exciting news from Mexico and Ulster, this is in my opinion the most important piece of unfinished international business now on the books, not excepting the fate of European Turkey and the wrestling of Balkan kingdoms for remnants of Turkish territory, nor the rising demand from East Indians that the British government shall compel British colonies to open their doors now closed against immigrants from India.

What I have seen, in and around Los Angeles, Fresno, Stockton, Sacramento and San Francisco, convinces me of the truth of these following propositions:

*First:* That the governments of the United States and Japan acted wisely in adopting the Agreement to limit immigration from Japan into this country. This limitation will prevent more coming than can be absorbed into our industrial life. The workers of the United States would be benefitted if similar agreement were made with the governments of other countries from which we receive each year large numbers of immigrants.

*Second:* That the Alien Land Law of California was an economic blunder. This law, forbidding the 25,000 to 30,000 Japanese men resident in California to buy land, or to lease land for more than three years, condemns them to join the large army of Americans who are landless and homeless. It condemns them to be either wage earners or land renters, competing against American wage earners and land renters for employment by the owners of California's lands and industries. Most of these Japanese men, I am informed, would, if permitted, buy small tracts of farm or garden land and make permanent homes thereon. They would in this way cease to compete against American wage earners in the labor market. They would become taxpayers, helping to support all social institutions—roads, schools, the local government. Their increased contribution to the food supply would reduce the cost of living for all residents of the towns and cities. The Alien Land Law benefits only men who "buy labor." It is a law to benefit the rich, by sharpening competition among the poor for employment by the rich. I am surprised that the labor unions of California have not denounced this law for this its most apparent injustice to their members. I suppose the unions endorsed the law believing it would drive the Japanese out of California. They were mistaken. It will not do that. For this reason: the Japanese laborers in California are economically far better off, even if denied citizenship and the right to own land, than any like number of Japanese laborers either in Japan or elsewhere on the globe. They will remain here. More will come year after year. Their children will grow up here. If forbidden to own farms and become independent producers of food, they will become each year a larger factor in the labor market of the towns and cities—competitors there of the American wage earners. The Alien Land Law of California should have been entitled, "A Law to Force Asiatic Immigrants into Competition with American Wage Earners and Tenant Farmers, for the Benefit of American Employers and Landlords, and to Enrich Land Owners by Creating a Class of Farm Renters Who are Forbidden Ever to Acquire Land."

*Third:* That our naturalization law should be amended. This law ought to permit the limited number of Japanese who may come here, under the Agreement, to become American citizens, after they shall have duly qualified for that privilege. The United States is dedicated to human freedom. Only by gross violation of American ideals can we permit the creation here of any class of persons permanently denied the privileges of citizenship. There is no room beneath the American flag for any race of servile persons, nor for any who cannot be absorbed into the American population without lowering the national standards of intelligence, industry and patriotism. There is stong presumptive proof that immigrants from Japan are worthy of admission to American citizenship, in the facts that they desire it so eagerly and seek it to earnestly. They cannot and will not be allowed to come in numbers

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sufficient to create large, unassimilated alien groups in our midst. But our laws should be framed to encourage the limited number who may come each year to become as quickly as possible home-owning, wealth-producing, tax-paying, law-abiding, citizens. This, I am convinced, is the desire of nearly all who come here from Japan. We shall be stupid if, permitting them to come, we deny them opportunity to gratify this rational desire. I shall not here discuss in detail the probability that the American government will some time amend our naturalization law to admit Asiatic immigrants to citizenship, but I believe the law will be so amended. When it shall be, California's Alien Land Law will no longer operate to deny the right of land ownership to Asiatics who may qualify for citizenship.

Neither the small number of Japanese resident in America (less than 75,000), nor the smaller number of Americans resident in Japan, constitute the chief factor in the relations of the two peoples. The chief factor is the large and constantly increasing trade between Japan and the United States. Last year the United States sold to Japan goods worth $60,000,000, and bought Japanese products worth $90,000,000. America is Japan's largest customer. Yet the labor product of the Japanese in California is not negligible. Say that 25,000 of them each year produce commodities worth $1,000 per man. This is, I believe, a conservative estimate. The total of their yearly contributions to the new wealth of California is, then, not less than $25,000,000. They do not, to be sure, receive so much as that in wages or in profits from the land they rent. Land owners and buyers of their wage labor take a considerable profit from their toil. American workers in California cities get more and cheaper food because of Japanese labor; their labor produces seven-tenths of all the fruits and vegetables consumed in Los Angeles, and proportionately large percentages of the food supplies of the other California cities. It is important to the workers of both countries that peaceful relations between the two nations shall continue unbroken; that the markets of neither shall be closed against the products of the farms and workshops of the other.

Yet it is only fair to say, to the Japanese in California, that whatever privileges they may win in the United States must be triumphs of character solely. They are pioneers, strangers in a strange land. They must prove in their work, in their trading, in their homes, that they are intellectually and morally the peers of the people among whom they have come. They must win by worth. That they will do so, even under the handicap of a law forbidding them to acquire homes here, I do not doubt. They will do it because they are pioneers, with pioneer habits of industry and thrift. Their children will be born to American citizenship. The real test of their quality, of their fitness for assimilation into the American mass, will come in the second generation—the first generation born on American soil. If the parents of this first generation of Japanese-Americans will make every effort to rear their sons and daughters in accordance with the best American ideals of industry and honor, they will supply the only possible solution of a problem which now occasions doubt and hesitation in the minds of fair and liberal men in both countries.

Some professional politicians will seek election to office by preaching race prejudice — the base resort of mean minds. The Japanese in California have nothing to gain by entering into argument with such men. The final settlement of the problem, as I have indicated above, does not rest with the politicians. It will be determined by the use which the Japanese now here make of their present opportunities. If they are sober, industrious, courteous, mindful of their fair obligations public and private, if they procure for their children a public school education, they will gradually conquer the race prejudice natural between two peoples who, however equally matched in intellect, are dissimilar, in language and in origin. And they will do more than can be done by fleets and armies, or by all the statesmen, to insure lasting honorable peace between Japan and the United States.

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Under the Agreement limiting immigration, the Japanese government grants passports to America only to those among its subjects who are qualified under the terms of the Agreement. And the fact that last year less than 60 of these passports were even questioned by the watchful agents of the American Immigration Bureau seems to prove that the Japanese government is scrupulously exact in honoring the spirit of the Agreement. Japanese who come with capital to buy land or to engage in other business, are admitted, together with those who come on official business, or as travelers, or as students supplied with funds for their support while in this country, or the wives and families of Japanese resident here before the Agreement or who were admitted under the Agreement. The total so admitted last year was a trifle over 6000, of whom less than 800 were new comers entering this field for the first time to engage in farming or trade. Most of the 6000 were men returning here after visits to the mother country, or members of the families of Japanese men already here. Governor Johnson of California, who is making his campaign for reelection chiefly on an appeal to race prejudice—citing as his principal recommendation for a second term the fact that he "defied the big stick at Washington" and jammed through the Alien Land Law, in his first term—professes to doubt the accuracy of the Federal Bureau's figures on Japanese immigration. He admits California takes no state census; he has no figures to challenge those of the Bureau; he merely regards the steady increase in the population of the Japanese "quarters" of the California cities as proof that more are entering than the Bereau has accounted for. Governor Johnson in an interview justified the Alien Land Law as wise legislation, on the ground that "unfortunately, wherever the Japanese buy land, Caucasian farmers will not remain in the same neighborhood." He seems to see only the land owners' interest in the situation; to be blind to the effect of a law which must each year force a larger number of Japanese laborers into competition with the Caucasian wage earners of California's towns and cities. Thus far this competition has been slight, because most of the Japanese laborers, trained to agriculture, have engaged in that work, either as wage earners, or as tenant farmers. Their total land ownership in California, lands bought before the passage of the Alien Land Law, both individual and corporate, is less than five square miles, scattered in numerous counties, and nearly all of it in small tracts. The governor was profoundly solicitous that the "land of California be preserved to the people of California"; but he has not lifted a finger to procure such just taxation of the enormous tracts of farm land owned by a few very rich individuals and corporations in this state, as to enforce its division and sale on fair terms to the landless and homeless Caucasians of California. The Miller barony, for example, consisting of ranches totaling more than a million acres in extent, and on which, it is stated, the owner can drive his herds from the Mexican border to the Canadian line without ever crossing other acres than his own, excepting only the public highways. There are other huge tracts privately owned, much of the land being held "off the market" absolutely; not for sale at any price, or, if for sale, at prices far deyond its fair value. It is not, then, the wish to prevent the few thousand Japanese immigrants from "getting title to all the idle farm land of California"—enough of it lying unused to afford homes to 20,000,000 people—that supports the Alien Land Law. It is the determination by the Caucasians, or a majority of them, to prevent the Japanese from getting any foodhold here at all, if it can be prevented. And this determination is based on race prejudice; on unwillingness to absorb the Asiatic immigrants into the American mass. The truth is more provocative and therefore more dangerous than the false pretense, but in dealing with a matter of such vital importance it is imperative for the people of the United States, who will have finally to pass upon the issue one way or another, to know the truth.

It seems to me to be certain that Japan will not submit, permanently, to be singled out, among the civilized nations of the

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earth, for exclusion of her nationals from American citizenship, on the ground of racial inferiority. I do not pretend to be able to guess how soon the demand for recognition as equals will be made imperative, but I know, as well as I know I am living, that the demand is coming, in due time. And I know that when it comes it will be backed up by the other Oriental peoples in so far as they shall, by that time, have acquired governments sufficiently strong to give expression to their desire.

Caucasians—British and American—have fenced in nearly all of the desirable vacant territory on the earth, and have warned Asiatics to keep out. This proposition to reserve the unoccupied spaces for the growth of the presently dominant race will be argued, never doubt that, before being acquiesced in by the also growing Asiatic peoples. They, too, want room for their overflow. They are very rapidly adopting the Westerm world's implements of industry and warfare. Their tremendous populations schooled through centuries in abstinent living and severe industry, and possessing intellectual powers which it would be unwise to assume are inferior to those of the Caucasian, make it a very nice sporting argument whether the Caucasians will be able to carry their point. Great Britain's predicament is this: She would rather keep India than all the remainder of her foreign possessions or colonies. India is the bright particular jewel in the British crown. Yet the British colonials in Canada, in Australia and New Zealand and elsewhere around the globe have on their own initiative, through their local parliaments, slammed their doors in the faces of immigrants from India. The Indians are hot about it, and growing hotter all the time. They are legally "citizens of the British Empire," yet are barred out of all portions of the Empire in which they may find opportunity to better their economic condition.

America forced open the closed doors behind which Japan was living apart from the rest of the world. The Allies served notice on China that the Chinese could not close their doors against the Caucasians. They laid down to the Asiatics the doctrine, "What's yours is ours, what's ours is our own."

I don't believe we can "get by" with it. I don't believe we have any right to. On this trip I have met and talked with Japanese of all sorts and conditions, from the brilliant young acting Consul General in San Francisco to the farm laborer; the merchant, the Buddhist priest, the secretaries of the Japanese Associations centering in the cities around which the Japanese are settled, the wives and children of the farmers, the fruit growers on leased farms, graduates of European horticultural colleges, editors of daily newspapers, reporters, compositors—and they are "just folks" like any others. Eager to acquire American citizenship, to make homes here, to get out of the "quarters" into homes of their own among the rest of the people; proudly but silently sensitive to slight based on race—usually from Caucasians not fairly representative of the intelligence and the sporting spirit of our race; as a rule finely courteous—some of the young men prone to resent insults but in the main disciplined as I could wish our own people might be to "consider the source" and let such incidents pass in silence.

Proof that nature has set no bar to the mixture of the races, is afforded by their constant intermingling around on the other side of the world—along the frontier between Asia and Europe. Indeed, proof is there afforded that the assimilation of the races of Asia and Europe is a mere matter of contact. Here in the American West several Japanese men have taken American wives. Their children are little Americans, keen witted, alert in body and mind, the older ones, in many instances, not readily distinguishable from other American children. They are likely, in the first generation born here, to be often subjected to persecution and childish ostracism because of their unlikeness to the other children in the schools; but unless all Japanese are to be sent back to Japan, it would be the height of folly to provide separate schools for the Caucasian and the Japanese-American children. The public school is the true gateway to American citizenship—for the native born as well as for children of the immigrants,

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cantly, for exclusion of her nationals from American citizenship, on the ground of racial inferiority. She not prepared to be able to pass here even the demand for recognition as equals will be made impera-tive, but I know as well as I know I am living, that these days and is coming in due time. And I know that when it comes it will be backed up by the other Oriental peoples in no far or they do, by that time, have acquired governments and friendly enough to give expression to their desires.

Caucasians—British and American—have found in a study of the decline of various territory on the earth, and have warned Asiatics to keep out. This proposition to reserve the unoccupied spaces for the growth of the presently dominant race will be opposed, never doubt that, before being accepted as by the also growing Asiatic peoples. They, too, want room for their children. They are very rapidly adopting the Western world's implements of industry and warfare. They themselves populations schooled through centuries in abstinent living and severe industry, and possessing intellectual powers which I would be unwise to underrate in the light of the Caucasian, make it a very interesting augment to whether the Caucasian will be able to keep their position. Cecil Phillips's prediction is that the Caucasian will rather keep India than all the rest of her foreign possessions or colonies; India is the bright jewel in the British crown. And the British colonists in Canada, in Australia and New Zealand and elsewhere around the globe have to their own initiative, energy, their local patriotism, advanced their claims to the locus of immigrants from India. The Indians are not liked in any and growing hotter all the time. They are legally "citizens of the British Empire," yet are barred out of all positions of the Empire in which they may find opportunity to better their economic conditions.

Australia is the only [illegible] behind which Japan was [illegible] from the rest of the world. The Australian notion on China that the Chinese could not also their share in the Orient. They laid down to the Japanese the doctrine "What's yours is mine, what's mine is our own."

I don't believe we can "get by" with it. I don't believe we have any right to. On this trip I have met and talked with Japanese of all sorts and conditions, from the brilliant young acting Consul General in San Francisco to the farm laborer; the merchant, the landlord, the professional men, the students of the Japanese Associations existing in the cities around which the Japanese are settled, the wives and children of the farmers, the frail geishas of the larger towns, graduates of Japanese and national colleges, editors of daily newspapers, reporters, compositors—and they are not "just folks" like any others. I object to acquire American citizenship, to make homes here, to get out of the "quarters" into homes of their own among the rest of the people; prouder but silently sensitive to slights heard on me—usually from Caucasians not fully representative of the intelligence and the ruling spirit of our race; as a rule they were ex—some of the young men proved to be great hustlers but in the main disciplined as I could wish our own people might be to "consider the source" and let us [illegible] pass in silence.

There [illegible] no [illegible] to the pictures of the race, is adorned by their constant [illegible] around on the [illegible] of the world—along the frontier between India and Europe. Indeed, proof is there provided that the assimilation of the races of Asia and Europe is a mere matter of contact. Here in the American West several Japanese men have taken American wives. Their children are little Americans, born willed, part in body and mind, the older ones, in many instances, not readily distinguishable from other American children. They are likely, in the first generation born here, to be on a subject to persecution and childish ostracism because of their unlikeness to the other children in the schools; but in all [illegible] are to be sent back to Japan, I would let the light of fully to provide [illegible] for the Caucasian and the [illegible] possible rich of [illegible] the true gateway to America—and ownership—for the native born [illegible] of the immigrants.

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[illegible] to their own devices, children will seldom or never disobey them. Nothing may be suggested to them by precept or politicians using free preludes as a means of getting elected to office. Japanese coming here after residing nearly two or three years in Japan, to master their children born here, whether one or both parents are Japanese, all speak English as readily and as naturally as other children.

Returning for instance to Governor John ork's statement that Caucasian fruneta will not remain in the neighborhood where Japanese farmers have bought land, I have to record that this is not true in all cases; that I can in several instances, American and Japanese farmers working adjoining farms, on as good terms as if one had been a German, the other a Norwegian. Their children attend the same school, speak the same language, play the same games, exhibit the same kind of the road between their farms in the same way and with the same zest that small bearded country boys have always exhibited in this fascinating direction. Their wives have not the same close friendly relations they would have did either speak the other's language or not, or did both speak the same language; but this is a defect which time will remove. I remember in my boyhood a dairy maid the same violent prejudice and distrust against poor ignorant Irish colleagues. Those earlier comers have made good, and are now prosperous in their turn to denounce the newest comers from across the Pacific. Just so the earlier immigrations lived down the racial dislike and were absorbed into the mass, so it will be with these keenly intelligent, ambitious, resourceful people coming from Japan. They bring, like all the others, certain traits and qualities which will be desirable additions to the American. Indeed, it is precisely in consequence of their ambitions and intelligent interest they have to accept the rank of permanent servants, because they are kept on their right to develop their status according to their natural ability, that the Japanese are objected to so strongly by Californians who feel no resentment toward the Chinese. This was illustrated by a conversation I had with a leader on a train going from San Francisco to Los Angeles. The leader was the son of an Italian immigrant. He said his bank dealt with several hundred Japanese farmers settled around one of the large cities of central California. He summarized his objections to the Japanese thus:

"The minute a Japanese gets off the steamship he buys an English dictionary and begins studying it, and within a week he can write his name in English. As soon as he comes his first wages he buys American clothes, and tries to adopt the American way of living, as far as he can. When he works for wages, he knows exactly how much he has earned—and he doesn't scatter a cent of it. If he rents land, and his crop fails, he'll skip out and never pay his rent, and we have no way of making him to sue for the rent."

"Do you mean," I asked, "that he does this with a be has contracted to pay so much in cash rental, or when he rents on shares?"

"I mean," said the banker, "when he rents on shares, agreeing to pay the owner of the land such-and-such of the crop for the use of the land."

"And do you think," I asked, "that when he begins in his own at work on the land, and his crop fail, that he ought to be excused to bear not only his own 75 per cent. of the loss, but the land owner's 25 per cent. as well?"

"Certainly," the banker replied. "He ought to pay all of another year, and pay the two years' share rental out of the second year's crop."

He added:

"They live in shacks; they don't improve their farms; they lower the standard of appearances in the districts where they get farms."

Naturally, the man who is denied the right to buy a farm, or to lease it for more than three years, and who, as a rule, is compelled to pay a higher rent than other men, will not spend any more on improvements that just enough to get the crop made. Yet on several farms leased by Japanese farmers I found flowers planted in the dooryard, vines at the

If left to their own devices, children will seldom or never discriminate. Discrimination is suggested to them by grown folks—their parents, or their newspapers, or politicians using race prejudice as a means of getting elected to office. Japanese coming here after reaching maturity find our language a difficult one to master; their children born here, whether one or both parents are Japanese, all speak English as readily and as naturally as other children.

Returning for moment to Governor Johnson's statement that Caucasian farmers will not remain in the neighborhood where Japanese farmers have bought land, I have to record that this is not true in all cases; that I found, in several instances, American and Japanese farmers working adjoining farms, on as good terms as if one had been a German, the other a Norwegian. Their children attend the same school, speak the same language, play the same games, squirt the mud of the road between their toes in the same way and with the same zest that small barefoot country boys have always exhibited in this fascinating diversion. Their wives have not the same close friendly relations they would have did either speak the other's language well, or did both speak the same language; but this is a defect which time will remove. I remember in my boyhood seeing much the same violent race prejudice exhibited against poor immigrants from other countries. Those earlier comers have made good, and are now privileged in their turn to denounce these newest comers from across the Pacific. But just as the earlier migrations lived down the racial dislike and were absorbed into the mass, so it will be with these keenly intelligent, ambitious, resourceful people coming from Japan. They bring, like all the others, certain traits and qualities which will be desirable additions to the amalgam. Indeed, it is precisely because they are ambitious and intelligent, because they refuse to accept the rank of permanent servants, because they insist on their right to develop their status according to their natural ability, that the Japanese are objected to so strongly by Caucasians who feel no resentment toward the Chinese. This was illustrated by a conversation I had with a banker on a train going from San Francisco to Los Angeles. The banker was the son of an Italian immigrant. He said his bank dealt with several hundred Japanese farmers settled around one of the large cities of central California. He summarized his objections to the Japanese thus:

"The minute a Japanese gets off the steamship he buys an English dictionary and begins studying it, and within a week he can write his name in English. As soon as he earns his first wages he buys American clothes, and tries to adopt the American way of living, as far as he can. When he works for wages, he knows exactly how much he has earned—and he demands every last cent of it. If he rents land, and his crop fails, he'll skip out and never pay his rent, and we have no way of finding him to sue for the rent."

"Do you mean," I asked, "that he does this when he has contracted to pay so much an acre cash rental, or when he rents on shares?"

"I mean," said the banker, "when he rents on shares, agreeing to pay the owner of the land one-fourth of the crop for the use of the land."

"And do you think," I asked, "that when he has put in his season at work on the land, and his crop fails, that he ought to be compelled to bear not only his own 75 per cent. of the loss, but the land owner's 25 per cent. as well?"

"Certainly," the banker replied. "He ought to go ahead another year, and pay the two years' share rental out of the second year's crop."

He added:

"They live in shacks; they don't improve their farms; they lower the standard of appearances in the districts where they get farms."

Naturally, the man who is denied the right to buy a farm, or to lease it for more than three years, and who, as a rule, is compelled to pay a higher rent than other men, will not spend any more on improvements that just enough to get the crop made. Yet on several farms leased by Japanese farmers I found flowers planted in the dooryards, vines at the

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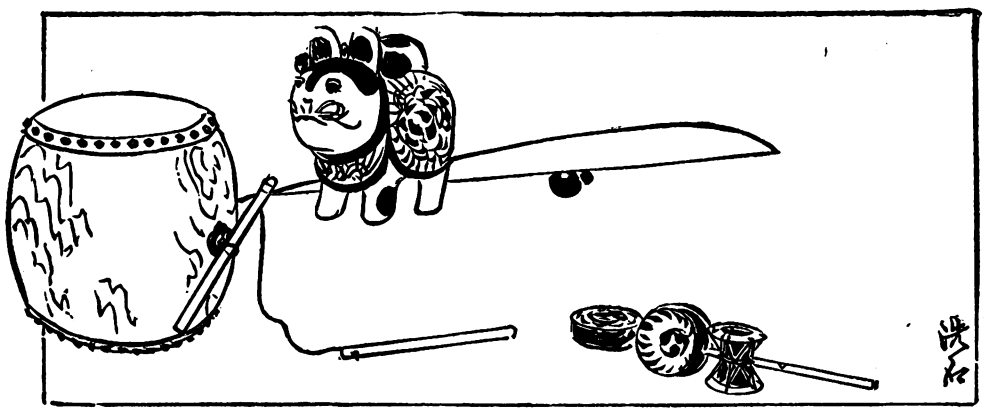
windows, and other evidences of a desire to make and keep the place as habitable as the meager provision by the owner made possible. And on other little farms, owned by Japanese, I found neat new cottages, with the beginnings of landscape gardening shaped up, and a general air of thrift not always noticeable on American farms. On one 215-acre place I found a Japanese lessee paying $50 an acre yearly cash rent, or $11,000 a year for the farm, and clearing several thousand dollars a year after paying good wages to an average of 40 hired men. That man is one of the most skillful hop and fruit growers in California. On another 200-acre place, where the lessee paid $25 an acre cash rental, employing Japanese field hands to whom he paid wages of $40 and $45 a month with board, or $2 to $2.50 a day without board, I found fields as clean and buildings and tools as well kept up as on any American farm I ever visited. The Japanese lessee said he cleared a little money each year; not much; but he was supplying a large quantity of fresh vegetables and berries for the tables of Los Angeles, and for shipment by Los Angeles commission merchants to points east.

If the politicians will keep their hands off, or if the people on sober second thought will rebuke politicians for making a base use of the issue of race prejudice, time, the universal solvent, will solve this problem, without more than local friction.

But, as I see it, a necessary preliminary to any such solution will be the amendment of our naturalization law to permit these industrious folk to become citizens, sharers in the privileges and responsibilities of the country in which they have sought homes for themselves and their children.

Governor Johnson assured me that "Californians would resent such action by the nation very bitterly"; but I am inclined to believe that when the members of the California labor unions realize how Governor Johnson's Alien Land Law has shut out the Japanese from making little farm homes, and how it must operate inevitably to force them into wage competition with the union members for city jobs, they will be more likely to "resent very bitterly" this law for which the Governor is now claiming credit and a reelection.

After all, we Americans do not inhabit an inaccessible island; we inhabit the world.



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# SAD NIGHT

Hoiologiu

Nal lsuru kata vo

Nggnuredba

Tadi eirilo so

Tadi xo nolxeou.

The cuckoo's echo dies away;

And lo! the branch is bare:

I only see the morning moon,

Where light is fading there.

Before the daylight's glare.

Tchaikoff.

Ilth Century.

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If the politicians will keep their hands off, or if the people on sober second thought will refuse petitions for mad legislation of the kind of two previous times, the universal solvent, will solve this problem, without more than local friction.

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Anyway, we Americans do not inhabit an impossible island; we inhabit the world.



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# SAD NIGHT

Hoiologlan

Nal lasun kala vo

Negamuche

Tada aiche no

Tuki xo nolsoru.

Thy cuckoo's echo dies away,

And lo! the hawk is here:

I only see the morning moon,

Where light is fading there

Before the daylight glare.

Tyrrhell.

12th Century.

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# SAD NIGHT

Hototogisu

Nakitsuru kata wo

Nagamureba

Tada ariake no

Tsuki zo nokoreru.

The cuckoo's echo dies away,

And lo! the branch is bare;

I only see the morning moon,

Whose light is fading there

Before the daylight's glare.

Tokudaiji

12th Century.

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# HEROIC TALES

THE outbreak of war in Europe gives rise to reflection on the tales of heroism that filled the vernacular press of Japan during the dark days when a similar conflict was raging round Port Arthur and across the plains of Manchuria; and now that Japan is again at war, this time with the mighty Teuton, these tales of heroism are again revived.

Totaro Miyadera was a first-class private in Company 11, of the Second Regiment of the Imperial guards. As a soldier he was known for his humble and selfsacrifcing spirit and his careful obedience to superior officers. He was said to have served his superiors as a son and his subordinates as a father.

When the troops landed at Chinapo in March, 1904, Miyadera was one of their number. Subsequently he took part in the storming of Kyurenjo and served as a sentry during the Shaka campaign. After several days of hard fighting his regiment was marching on Mukden and in time became exhausted with hunger and fatigue. Every man of the company had devoured his last grain of rice, except Miyadera, who had a little left. He, like the others, was famishing for food, but he only pretended to eat what he had, and afterwards passed it on to the officers of his regiment, insisting on their sustaining their strength by dividing it among them. Had it not been for this unselfish act of Miyadera the officers would not have been able to carry out the responsibility with which they were charged.

Another hero of that time was Eijiro Futagi, a first-class private in another regiment. At home Futagi was known as a kind and dutiful son, and during the campaign was noticed to be often engaged in writing home to his mother, usually sending her the little left over from his wage allowance. After taking active part in five important battles he was acting as patrol and later as an orderly. In every capacity he never failed to be distinguished for his bravery and well-deserved promotion. On the 30th of August, 1904, there was a fierce battle, in which Futagi duly took part. The



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# A round the Hibachi

## HEROIC TALES

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Japanese took the offensive, but being greatly outnumbered, were forced to yield the enemy a position of advantage. As they halted at bay the bullets showered around them like hail, and many were the loses of the regiment. A man fell in front of Ishagi and the latter promptly stepped forward to front line and took the place of his fallen comrade. A bullet shot off part of his face and another struck his breast but he still charged forward on the enemy with deadly effect. He had not continued for before he was blinded and red with his own blood. But not until a third ball went through his breast did he lose consciousness. The night fell, and in time he was discovered and brought back by the ambulance to the regimental camp, where his wounds received medical treatment. Strange to say, although his wounds were of the most serious nature, he in time recovered; and now he is at home with his mother, whom he serves as faithfully as ever.

Number 1, Infantry Brigade, of the Imperial Guards division had a hard fight at the battle of Taieiko on the 26th of August, 1904. Number 12 company of this brigade was leading the left wing and had success fully gained an eminence where they were suffering severely from the enemy's fire. In the midst of the fray Yoshiro Nakamura, a superior private, received a bullet in the face. Having to fall out, he resolved to proceed on foot to the field camp, but to do so had to pass up a ravine under a withering shower of bullets and bursting shells. The other wounded men kneaded their wounds in the case of comrades, but Nakamura fell on to his and was dissuaded that I should accompany him. When ordered by an officer to leave his regiment, he replied that a soldier's weapons are his greatest treasure and he would not endure the thought of letting them out of his hand even for a moment. He affirmed that he would not let them go even if he should die. Nakamura finally received the first-aid station, carrying his weapons with him, but he succumbed to his wounds after a few days.



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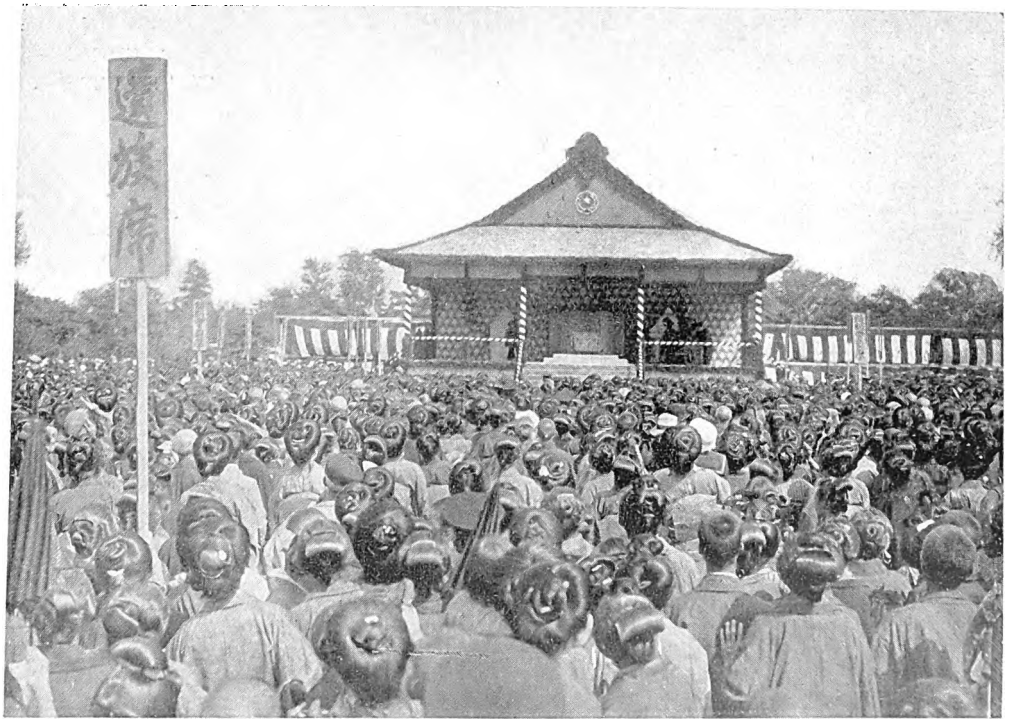
H. I. M. THE EMPRESS ADDRESSING THE ANNUAL MEETING OF THE JAPAN RED CROSS SOCIETY



ANNUAL MEETING OF LADIES' PATRIOTIC ASSOCIATION

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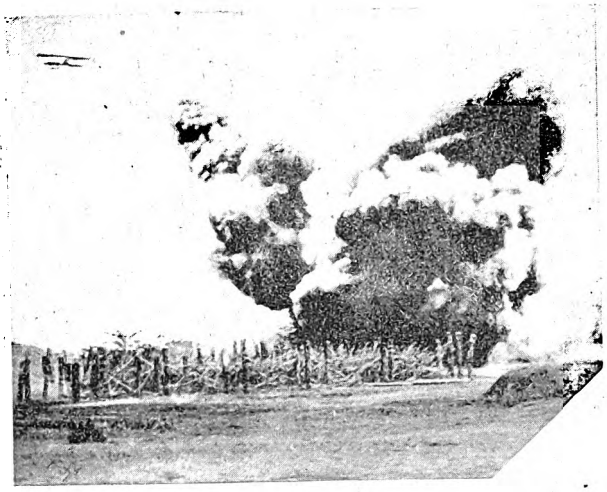
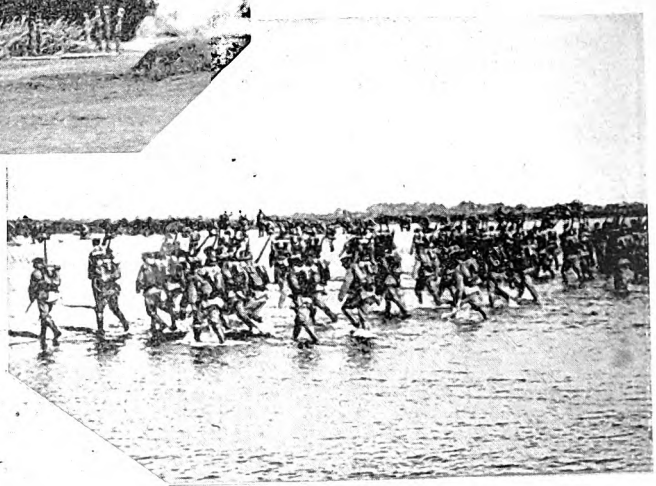
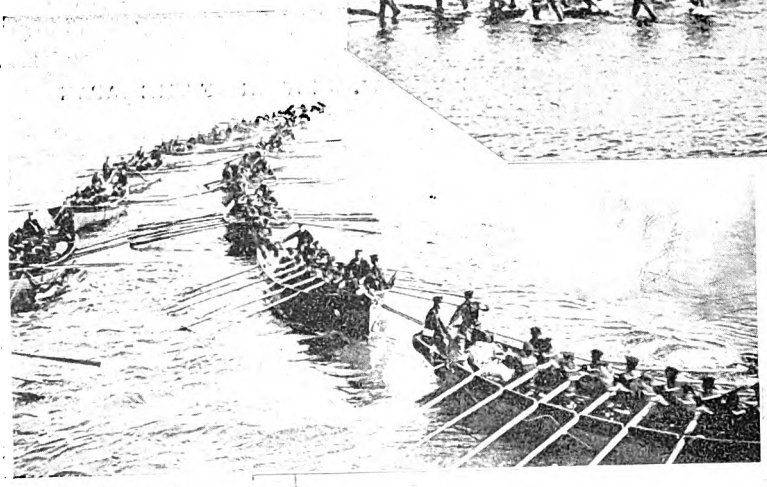


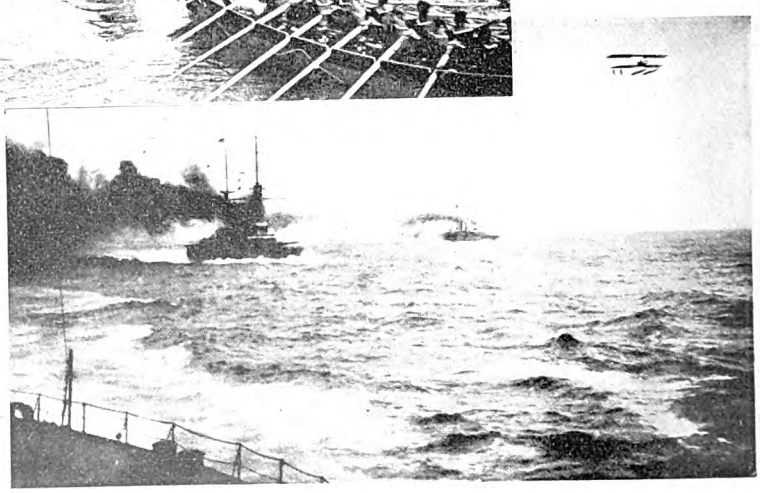
EXPLODING A MINE



MARCHING
TO TSINGTAU



DRAGGING
FOR MINES



BLOCKADING TSINGTAU

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FUNERAL OF THE LATE MAJOR NODA

RED CROSS PARTY FOR RUSSIA

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# CURRENT JAPANESE THOUGHT

By THE EDITOR

**Occident and Orient**

Japan, like other nations, still stands aghast at the monstrous eruption of inhumanity in Europe. A great part of the world, including the Orient, had been led to believe such a wholesale and atrocious slaughter of men by representatives of western civilization was impossible. It was said further that the armed preparation of Europe was the best guarantee of unbroken peace. Western nations had for the most part assumed an oversight of their smaller neighbors, and an attitude of dictatorial superiority to the nations of the East, until the latter at least had come to believe that the Occident had no doubt of its own excellence. And now in the midst of this haughty and vainglorious assumption comes the pitiful and humiliating revelation that hatred and inhumanity were at the base of the whole artificial structure. It must be admitted that the nations meeting the present murderous onset showed a higher sense of morality and honor than those assuming the offensive, but this does not change the sad fact that the war proves the existence of something radically wrong in European civilization. No matter what material advancement the Occident can show, never again can it claim to stand for a higher and more humane civilization than the Orient. "By their fruits ye shall know them," said the Prince of Peace. Nothing in all the history of oriental civilization can compare with the enormity of this holocaust of blood in Europe. The barbaric wars of the ancient east were mild compared with the refined cruelty of manslaughter in the present European conflict; while for extent of destruction and numbers invloved in outrage and suffering, there is no comparison. The story of it is one for which the white races must blush with ignominy and shame for ever. For destruction of invaluable and irreparable treasure, for waste of vast sums gathered from the unrequited toil of millions, for unloosing of the fiercest passions and the gratification of greed and lust, for the sowing of inhuman enmities never to be forgotten, this European horror has no precedent in all the savagery of the past. Here we see what Europe can do when it gives free rein to its subconscious self. Yet by some nations the European is preferred as an immigrant to the industrious and peace-loving oriental.

**Our Responsibility**

It is worthy of note that on all sides the war in Europe is laid at the feet of a few men. There appears to be an almost universal conviction that the responsibility for this war is quite limited. This is a mistake. The responsibility rests not on a few, but on



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# CURRENT JAPANESE INTELLIGENT

BY THE EDITOR

Occident and Orient

Japan, like other nations, still stands upon a the monstrous complex of human- manity in Europe. ... great part of the world, including the Orient, had been led to believe such a ... and doctrines, though ... by experience of western civilization ... impossible. It was said during ... armed preparation of Europe ... the best guarantee of national peace. Western nations had for the most part assumed an overweight of their peculiar weaknesses and an attitude of disrespectful superiority to the nations of the East, until it ... at least had come to believe that the Occident in fact no claim of its own excellence. And now in the midst of this haughty and vainglorious assumption comes the pitiful and humiliating revelation that hatred and intercommunity ... the base of the whole civilized ecclesia. It must be confessed that the nations reading the present manifestation ... showed a higher sense of morality and honor than those ... now ... but this does not change the fact that the war ... of those ... claiming to ... civilization. The ... advancement the Occident ... never ... a claim to ... higher and more ... the Orient. "Thy ... know thee," said the Prince of Peace. Nothing in all the history of oriental civilization can compare with the enormity of this holocaust of blood in Europe. The barbaric wars of the ancient east were mild compared with the refined cruelty of manslaughter in the present European conflict; while for extent of destruction and numbers involved in carnage and suffering, there is no comparison. The story of it is one for which the white races must blush with ignominy and shame for ever. For destruction of invaluable and irreparable treasures, for waste of vast sums gathered from the crippled toil of millions, for unloosing of the fiercest passions and the gratification of greed and lust, for the sowing of bitterness and ill will never to be forgotten, this Slumber in horror has no precedent in all the imagery of the past. Here we see what Europe can do when it gives free rein to its subconscious self. Yet by some nations the European is preferred as an instrument to the in- ... and peace-loving ...

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the whole of Christendom. Both Church and State alone in duty during the last fifty years, this war would so have been impossible. Had the Anglo-Saxon world devoted as much attention to the Christianization of Europe as it has to the evangelization of the more barbaric East, this calamity on the face of European civilization would not have broken out. But for years the Church has been content to witness the belligerency of war-paint in Europe without doing anything practical to stay the process. It has devoted much energy and zeal to supplanting pagan faiths than to attending to this much lower paganism of Europe, that every section of the world is in need of the principle which the Prince of Peace sent the Church to teach to all the nations, then surely to-day? Upon the Peace Movement, with all the vast sums of money at its command, lies a direct responsibility to keeping its flock busy and to preaching over and over the love of God if anything is to do with removing the root of the evil. The keen of Truth and Righteousness without which war must continue, can be planted in the heart of western civilization through education, and through education alone. War will never be eliminated by the calling of conventions and the passing of resolutions. Nothing will be done away by the diversions of pacifism; it must be and the abolition of penalty would create. War will be removed from human civilization only by moral and religious education. We must [illegible] Christianize a real love to [illegible] and promote moral and spiritual education in Europe. Missionary [illegible] is a gift to itself, [illegible] needless of all high motives alone. But the danger of course [illegible] is more

life is in the old than in the young. The most missionaries were not afraid to preach and teach the principles of Peace even in Queen's homeschool. What Missionary has the faith and courage to preach these principles in the homeschool of the modern Nations? The modern religion not limited the Saviour with enough words, speaking peace when there was no peace? The fact that the whole Christian Church has been able to witness the publication of so small a volume as that written by General Von Bernhardi, the modern representative of German militarism, without being alarmed at the condition of European civilization and the necessity to duty that looks hopeless for the future of the world.

The hope of the future, as has already been suggested, lies in Education. We have said this in these pages often before and we repeat it again with emphasis, for the world, even the more intelligent portion of it, is very slow to take it in. Modern systems of education are wrong and will have to be reformed before the world can possibly become a truly humane and civilized creation. What comes out of a man depends as much on his environment as on what is in him. All that is potentiality in the individual does not come out: only what education and environment draw out. Until education is designed to reduce the fact that is in the individual, rather than in the world, as at present, the world will perish. The mental virtues [illegible] so many of too much store, more by people in the wholesome conception of doing good rather than in [illegible] by killing them. More must be brought up to learn to obey rather than to desire their social and civic

the whole of Christendom. If the Church had done its duty during the last fifty years, this war would not have been possible. Had the Anglo-Saxon world devoted as much attention to the Christianization of Europe as it has to the evangelization of the more humane East, this carbuncle on the face of European civilization would not have broken out. But for years the Church has been content to witness the infiltration of war poison in Europe without doing anything practical to stay the process. It has devoted much more energy and zeal to supplanting pagan faiths than to attending to this much lower paganism of Europe. Is there any section of the world more in need of the principles which the Prince of Peace sent the Church to teach and die for, than Europe to-day? Even the Peace Movement, with all the vast sums of money at its command, has devoted its energies to keeping its friends busy and to pottering over matters that have very little if anything to do with removing the root of the evil. The leven of Truth and Righteousness without which war must continue, can be planted in the heart of western civilization through Education, and through Education alone. War will never be eliminated by the calling of conventions and the passing of resolutions. Neither will it be done away by the dissertations of holiday lecturers and the circulation of prettily worded tracts. War will be removed from human civilization only by moral and religious education. What has the Anglo-Saxon world done to safeguard and promote moral and spiritual education in Europe? Nothing? Europe has been left to itself, being regarded as the mother of all higher civilization. But the danger of cancerous growths is more likely in the old than in the young. The first missionaries were not afraid to preach and teach the principles of Peace even in Cæsar's household. What Missionary has the faith and courage to preach these principles in the household of the modern Kaiser? Has modern religion not blinded the Kaiser with smooth words, speaking peace when there was no peace? The fact that the whole Christian Church has been able to witness the publication of so awful a volume as that written by General Von Bernhardi, the modern representative of German militarism, without being alarmed at the condition of European civilization and the necessity of its evangelization, shows a recreancy to duty that looks hopeless for the future of the world.

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The hope of the future, as has already been suggested, lies in Education. We have said this in these pages often before and we repeat it again with emphasis, for the world, even the most intelligent portion of it, is very slow to take it in. Modern systems of education are wrong and will have to be reformed before the world can produce a really humane and civilized generation. What comes out of a man depends as much on his environment as on what is in him. All that is potentially in the individual does not come out: only what education and environment draw out. Until education is designed to educe the best that is in the individual, rather than the worst, as at present, the worst will prevail. The martial virtues by which so many set so much store, must be taught in the wholesome competition of doing good rather than in outdoing our neighbors by killing them. Men must be brought up to learn to obey orders in doing their social and civic

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duties rather than by taking up sword and gun to slay their fellows. It requires more real patriotism and loyalty to obey King or Emperor in spending one's life elevating the unfortunate and the criminal than in killing even the country's enemies. A nation's worst enemies are always those within its own gates. Germany's greatest enemies are those who plunged her into this conflict of blood. It requires a nobler and more efficient manhood to fight the enemy within the gate than the one outside. Such warfare produces the highest virtues known to man. Bloody war cannot produce the highest virtues, since it kills those possessing them. It involves more real unselfish manliness to give a whole lifetime to redeeming from vice and crime the armies within our civilization, than to spend a few months shooting our invaders. Hunting lions in African wastes and Indian jungles is admittedly more exciting than hunting the social and moral delinquents of our civilization, but the latter is the nobler warfare, and more conducive to higher manhood. It is much easier to hit a man than to render him incapable of hitting by justice and love, but the latter is the way of life. Only he that loseth his life shall find it. A nation's only and lasting conquest is that over itself. All these virtues that constitute true manhood and preclude war as a means to social and political adjustment, are the products of true education. Until the children are taught the true principles of social and moral progress from infancy the world will be more or less savage at heart. This duty devolves on the governments and churches of the world. When we behold the little that they have done and are doing we cannot wonder at the present savagery in Europe. It is not that they are indifferent and idle, but their energies are sadly misdirected. Pride and conceit have blinded the eyes of leaders; and when the vision fails the people perish.

**Basis of Education**

In a recent number of the *Tokyo Kyoiku*, a magazine dealing with Education, the veteran scholar, Dr. Tetsujiro Inouye, gives the substance of an address he delivered before the National Edudational Association. Among the many interesting points brought out in the address is the necessity of National Morality as a basis of Education. In fact it constitutes the sole purpose of national education, says Dr. Inouye. He does not favor adherence to traditional morality without regard to the changing times. He would modify or amend, as circumstances demand, but he would not abolish the old national system of morality. In so far as the old code did not give sufficient prominence to the matter of individual rights, it should be reformed. But such modifications should be brought about in accordance with the spirit of the times and the nature of the environment. He holds that there are fundamental moral ideas valid for all nations and times. But practical ethics often have to differ with time and circumstance. There is a business morality and a social morality, showing that there may be differences in the practical application of ethics. In the same way a national morality may take a special form as circumstances require. Dr. Inouye appears to regard Shinto as essential to national morality. He thinks Shinto is much misunderstood by foreigners. He would not confound Shinto with the thirteen sects calling themselves by that name. It is the great national shrines that truly represent Shinto. The

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shrines represent the ancient faith and ceremonial of Japan not included in sectarian Shinto. In old times affairs relating to Shinto and affairs relating to the national shrines were managed by two separate bureaux. True Shinto represents the way in which the Japanese people express their religious spirit. The Shinto shrine is its best example. But the shrine cannot fully express it. Shinto has a broader meaning affecting the whole nation. Shinto has been a vital element in the development of the Japanese race from the most remote periods. The continuity of the Imperial House through one hundred and twenty two generations is an expression of Shinto. The five most important elements in Shinto are Worship, Polity, Prayer, the Oath and Purification. To Dr. Inouye all the essential elements of Christianity, Buddhism and Confucianism are found in Shinto. He sees no better basis for national morality than Shinto.

**Religion**

In an article some time ago in the *Shingaku Hyoron*, Professor Murakami of Kobe takes to task those who represent Japanese religion abroad as mere superstition or image worship. He says that at times one sees in European and American periodicals pictures of the stone images of various Japanese deities and of begging priests making visits to temples or processions through the streets; and these are held up before the foreign public as representing the essence of Japanese religion. He contends that neither in Buddhism nor Shinto are such practices regarded as representative of these faiths. He considers it a grave mistake if foreigners are led to believe that the religions of Japan stand for anything so meaningless. The attitude that every religion other than Christianity is akin to the paganism practiced among the Polynesians is quite mistaken. When Christ was on earth he told the Samaritans that they were ignorant of the God they worshipped but he did not condemn or repove them as sinners for such ignorance. His attitude was that all who were not against him were for him. All human beings, says Professor Murakami, are created by one and the same God and are guided by one and the same divine spirit. The spirit that moves in the heart of one nation is the same as moves in the heart of another. The difference is in form but the spirit is the same.

**Japan Red Cross Society**

One good result of the great European war is the cementing of friendship among the allies and those in sympathy with them, which may do much toward bringing about that international coöperation necessary to do away with the arbitrament of the sword. A conspicuous example of this closer friendship may be seen in the offer of the Japan Red Cross Society to send its nurses and physicians to Russia, France and England to attend the wounded. The offer has already been gratefully accepted by England and Russia, and probably before these words are in print it will have been likewise accepted by France. The Red Cross equipment which Japan is despatching to England and Russia represents the high-water mark of Red Cross efficiency, and there is no doubt that the Japanese corps will prove an invaluable aid to the overworked staffs of the Red Cross Societies in Europe. The Japan Red Cross Society now comprises 75 corps with over one thousand nurses; and it is always maintained for active service. Already the

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Japan Red Cross Society is well respresented on the battlefields of the Shantung peninsula; and it is maintaining two hospital ships, the *Hakuai* and the *Kosai*, in connection with the squadron blockading the German port at Kaiochau.

**Queen Mary's Needlework Guild in Japan**

No sooner had Queen Mary's Needlework Guild for the assistance of British soldiers and sailors and their families been established in England than British ladies in Japan, and their sympathizers, took steps to organize a branch in this country. In Tokyo the work was admirably led by Lady Lily Greene, wife of the British Ambassador, Sir. W. Conyngham Greene, and her family, together with many British, American, Japanese and other ladies in the capital. The following ladies were appointed a committee to superintend purchases and to direct the work of the guild: Miss Boutflower, Mrs. J. Ingram Bryan, Miss Silver-Hall, Mrs. Yeend Duer, Mrs. Kinnes, Mrs. Nonweiler, Miss Sceherechwesky, Mrs. John Struthers, Mrs. Laxon-Sweet, and Mrs. Wilkinson. The committee with a large staff of Tokyo ladies meet every Wednesday at the British Embassy to cut out and sew clothes for the soldiers and sailors. Special attention is being given to the needs of the Indian soldiers taking part in the war in France, and a consignment of clothes will also be sent to Brussels. The Hon. Secretary of the Guild is Miss Greene of the British Embassy and the Hon. Treasurer is Mrs. Hobart-Hampden, also of the British Embassy. From an international point of view a pleasing feature of the work of the guild in Tokyo is the number of American ladies taking part in it and rendering valuable assistance. Belgian and Japanese ladies are also prominent. Similar work is being actively carried on by British ladies in Yokohama, Kobe and Nagasaki.

**Sympathy With Great Britain**

The organization of a branch of Queen Mary's Needlework Guild in Japan was the occasion of a very happy exhibition of warm sympathy with Great Britain and her allies on the part of prominent persons in Japan. When the Guild called for contributions to obtain material to be made up into garments for the purposes of the organization, the response from the Japanese was remarkably liberal, in view of the drain upon their own funds at this time. Among the contributors were Baroness Kato, wife of the Minister of Foreign Affairs, who gave ¥200; Countess Okuma, ¥300; Marchioness Maeda, ¥300; Baroness Hisaya Iwasaki, ¥1,000; Baroness Koyata Iwasaki, ¥500; Mr. S. Takata, ¥300. The Japanese were equally liberal toward the funds started by the Embassies of France and Russia. American citizens were also among those who contributed. The Prince of Wales' Fund has also met with generous treatment from British subjects and their friends in Japan, the amount in Tokyo and Yokohama having already reached about ¥20,000, not to say anything of liberal contributions among the British communities in other parts of Japan.

**Japan Helps Russia.**

Representatives of the Imperial Russian Government have recently been visiting Japan to obtain war supplies, and the Japanese authorities have been doing what they can to help out in the

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Japan had Church Society in full operation at the time of the Invasion of the Shimabara rebellion; and it is impossible even hospital ship, the Church Army in the China, in connection with the Mission Bible-reading Union, Japan portion of the Church Army.

The society had grown steadily, and had the support of a number of Public Schools Old Boys and their friends, who had established in Japan, and their Public Schools Association to organize a branch in this country. In 1899 the work was admirably led by Lady Hall, formerly wife of the British Minister, Sir W. Compigne Cornwallis, and her family, together with many British Japanese and other friends of the Mission. The following ladies were elected a committee to undertake the work of the Association, and to act as the Council of the Japan Public Schools Old Boys' Association: Mrs. Compigne Cornwallis, Miss Sibyl Hall, Miss Ford, Miss Cornwallis-West, Miss Jodrell, Miss Stanley, Miss Lawrence and Miss Williams. The committee met with a large attendance at Lady Hall's house on May 23rd, 1899, when the Bishop of Tokyo addressed the meeting on the Mission work in Japan, and the Rev. Arthur Lloyd, who had been a master at Dulwich College, and was then on a visit to England, spoke on the Church Army Mission in Japan. Mr. Lloyd's address was listened to with great interest, and at the close of the meeting it was decided to form a Japan Public Schools Old Boys' Association, with the object of supporting the Church Army Mission in Japan. The following ladies and gentlemen were elected members of the committee

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emergency. Russia has placed orders with the Japanese Railway Board for 1,500 frieght cars and 50 locomotives to be ready within one year. Orders have also been placed for army provisions, especially in the way of beef, some 200,000 head to be delivered within the next year and a half.

**Bravery and Civilization**

The *Jiji Shimpo*, one of the foremost Tokyo dailies, points out that the conviction hitherto prevailing to some extent in Japan that military courage is incompatible with the advance of refinement and material civilization, is flatly contradicted in the heroism displayed by the nations now at war in Europe, notably by the Belgians and English whose bravery is not surpassed by anything in the annals of less advanced civilizations. As a matter of fact patriotism has in no way weakened in the countries producing the best fruits of modern civilization. The *Jiji* lays special emphasis on the fact that, contrary to general expectation in the East, the soldiers of Britain have proved themselves second to none as warriors, and that repulse, instead of discouraging them and their comrades at home, but spurs the army and the whole nation on to greater efforts and deeds of heroism. The paper is satisfied that mental, moral and religious progress in modern civilization has done nothing detrimental to the cultivation of bravery and patriotism, a fact most clearly demonstrated by the European war.

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Narihira on the way to Azuma, by Kôrin (1658-1716).

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